THE Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary

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Subscription Rates: $1.50 per year in advance; single copies, 50 cents. Sold in England by Kingsgate Press, 4 Southhampton Row, London; in Canada, by Baptist Book Rooms, Toronto.

Entered as second-class matter July 14, 1906, at the Post Office at Louisville, Ky., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918.

THE
Review and Expositor

Vol. XL April, 1943 No. 2

The Seminary in Greenville

Address by John R. Sampey on Founder's Day, Jan. 11, 1943

The period of the Seminary's history which we sketch this evening includes the eighteen years from the founding of the institution in Greenville, S. C. in 1859 until its removal to Louisville, Ky. in 1877. Our narrative begins with the opening of The Southern Baptist Theological Seminary on October 3, 1859. Let us in imagination accompany a group of ten young men as they assemble in the small building which is to be the home of the Seminary for the next eighteen years. The building was formerly the church house of the First Baptist Church of the attractive little city of three thousand inhabitants. The First Church only recently moved into its handsome and commodious new auditorium, and now lends its former church house to the Seminary. Two partitions have been set up dividing the large room into three smaller rooms, two of which will serve as classrooms, while the third contains the theological library of two thousand volumes donated by Furman University, the Baptist College of South Carolina.

The Faculty and students assemble in one of the classrooms for the opening exercises. No doubt members of the Faculty of Furman University and other Baptists were present to show their interest in the new institution founded for the training of preachers and pastors for the states of the South and the Southwest, but the muse of history has left no record of their names. After a brief devotional service, and some words of explanation as to the plan of work in the new institution, Doctor James P. Boyce, Chairman of the Faculty, opens the matriculation book and in-

vites the brethren to come forward with their papers of licensure or ordination. If these are found satisfactory, each man affixes his signature as a matriculate for the session of 1859-60.

Of the ten men who report for duty on the opening day seven are from Virginia, two from South Carolina and one from North Carolina. The first name on the roster is that of Crawford Howell Toy of Charlottesville, Va., M.A. of the University of Virginia. The second name on the list is that of J. William Jones of Mechanicsville, Va., also a student of the University of Virginia. Toy and Jones are boarding in the home of Doctor John A. Broadus, professor of New Testament Interpretation, and of Preparation and Delivery of Sermons. They became volunteers for the foreign mission field, Toy for Japan, and Jones for Canton, China. They showed their interest in missionary work by founding and conducting a mission Sunday School three miles in the country. In June, 1860 Toy and Jones were ordained in Staunton, Va., in connection with the meeting of the General Association of Virginia; but the outbreak of the War between the States prevented the Foreign Board from sending them to the Orient. Both of them became chaplains in the Confederate Army, as did many other students of the first two sessions of the Seminary. If time permitted, it would be pleasant to call attention to several other young men present for duty on the opening day of the Seminary. Later in the opening month eight additional students matriculated, among them J. A. Chambliss of Marion, Ala., who became the first Full Graduate of the Seminary in 1861, and G. W. Hyde of Columbia, Mo., who was the second Full Graduate in 1862.

Most of the men present on the opening day have had college training, but W. L. Ballard of South Carolina, who has had only a plain English education, is received as a student and takes lectures in the same classes with college graduates. In his epoch-making Inaugural Address in Furman University in 1856 Professor James P. Boyce had argued that men like Mr. Ballard should be admitted to the full privileges of a theological seminary. Hundreds

of such men have profited by attendance on The Southern Baptist Theological Seminary through its long history.

But we must not overlook the members of the Faculty seated at the front. The Chairman of the Faculty is James P. Boyce of South Carolina. He is the son of a wealthy merchant and banker of Charleston. He was educated at the College of Charleston and at Brown University. In Brown he was profoundly impressed by its gifted president, Doctor Francis Wayland, adopting from him the method of requiring a student in reciting to state the substance of a textbook without any specific questions to guide him. After some experience as editor of a Baptist paper he had taken in two years the full theological course in Princeton Theological Seminary, where his theological views were largely shaped by the famous theologian, Charles Hodge. He then served as pastor in Columbia, S. C. for four years, after which he was called to Furman University as theological professor, a position which he held from 1855 to 1859.

Professor Boyce had done more than any other man to bring into existence The Southern Baptist Theological Seminary. He had a keen appreciation of the value of theological training to the minister of the gospel. A member of the presbytery that ordained him had asked Mr. Boyce whether he proposed to devote his life to preaching, and the reply was, "Yes, provided I do not become a professor of theology." In the different educational conventions concerning the founding of a common theological seminary for Southern Baptists James P. Boyce took a leading part. It was he who led the South Carolina Baptist Convention in 1856 to propose to the Educational Convention to be held in Louisville in May, 1857 that South Carolina Baptists would give one hundred thousand dollars for the endowment of a common theological institution at Greenville, provided that an additional hundred thousand be given by the Baptists in other States. During the latter half of 1857 and the early months of 1858 he rode in his two-horse buggy all over South Carolina securing cash and planters' bonds for the endowment of the proposed Seminary. He was made chairman of the committee of

five on Plan of Organization, the other members being John A. Broadus, Basil Manly, Jr., E. T. Winkler and William Williams. Boyce himself undertook the legal and practical arrangements in regard to trustees and professors, asking Manly to prepare an abstract of doctrinal principles to be signed by each professor, and requesting Broadus to draw up the outline of a course of instruction. The committee met at the residence of Manly in Richmond, and spent several days in earnest conference. The Educational Convention which met in Greenville May 1, 1858 spent five days reviewing and revising the findings of the committee appointed in Louisville the previous year.

Doctor Boyce was somewhat low of stature but rotund and vigorous, a man of great physical endurance and vigor of mind. He was a man of unusual business talent, thoroughly prepared to be the administrative head of the new institution. He was equally prepared by thorough education and successful experience in teaching to be Professor of Systematic and of Polemic Theology. In any group he would be recognized as a leader. He could have made a great banker or railroad president, a great lawyer or statesman. In none of these fields would his powers have been more severely taxed than they were in the founding and upbuilding of The Southern Baptist Theological Seminary.

But who is the young man with a slight stoop and the flashing black eyes? This is the man predestined by Providence to work beside James P. Boyce through all the trying years, encouraging him when he was tempted to despair, co-operating with him in raising money, congratulating him over the growth of the Seminary in its student body and in its financial resources, and finally stepping into his place as the second president of the Seminary, to carry it forward to yet wider usefulness. It was Broadus who had drawn up the course of study of the new institution, taking the University of Virginia as a pattern. Instead of a curriculum which all must follow, there were eight separate Schools, in each of which a student could graduate and obtain a diploma on the satisfactory completion of

the work in that department. A student could take as many, or as few, classes as he might deem best. He could enter a class, and get out of it all he might wish or be able to learn. If he wished a diploma in any of the eight Schools, he must pass two all-day examinations on the material covered by the class. The long and hard examinations would guarantee high scholarship in all who received credit for the year's work. A student could take the lectures without attempting the examination. He could enter and remain only part of a term, taking away with him knowledge that would be helpful in his future ministry. If a man was doing the best he could under the circumstances, he did not lose standing with his fellow-students or his professors.

For a statement of his preparation for a professorship in the Seminary we may quote his own words:

> "John A. Broadus was thirty-two years old, being a few days younger than Boyce. A native of Virginia, and from early youth a school-teacher by inheritance, he had been graduated in 1850 as M. A. of the University of Virginia. After another year of teaching he was pastor of the Baptist Church at Charlottesville, the seat of the University, from 1851 to 1859. During the first two years of this period he was also assistant-instructor in Latin and Greek, under the revered guidance of the famous Dr. Gessner Harrison. For the two years from 1855 to 1857 he again resided in the University as chaplain, his place in the Charlottesville church being filled by Rev. A. E. Dickinson. Then two remaining years in Charlottesville, and he went to the Seminary."

The third member of the Faculty was born in South Carolina, but spent eighteen years of his boyhood and young manhood in Tuscaloosa, Alabama. For a brief statement of his equipment we turn to the words of Doctor Broadus:

> "We have seen that Basil Manly, Jr., now thirty-three years old, had been graduated at the State University of Alabama, and had taken a full theological course at Newton and Princeton. After a rich pastoral

> experience, including four years in the famous First Baptist Church at Richmond, Va., he had now been for five years the principal of the Richmond Female Institute, taking a large part in the higher instruction. He was already well known to be a man of great versatility and varied attainments, as strong in will as he was gentle in spirit, and sure to be warmly loved by his associates and pupils."

The fourth member of the Faculty is the oldest of the group, but he is not yet forty. Again we quote from Doctor Broadus, who outlived his colleagues, and took it as a labor of love to pass on to later generations some account of their gifts and their achievements:

> "William Williams was now thirty-eight years old, a native of Georgia, and a graduate of the University of Georgia. He practised several years as a lawyer, having been graduated in the Law School of Harvard University. From 1851 he was a pastor in Alabama and Georgia, and since 1856 had been Professor of Theology in Mercer University, then located at Penfield, Ga. His legal studies and practice had disciplined his great mental acuteness. He had extraordinary power in the clear and terse statement of truth, and when kindled in preaching or lecturing he spoke with such intensity as is rarely equalled. He was also a man of great purity of character, certain to command the profoundest respect."

Before the end of October there were eighteen students in the Seminary, and on Feb. 8, 1860 the twenty-sixth man matriculated. There were ten students from Virginia, nine from South Carolina, three from North Carolina, two from Alabama, one from Florida, and one from Missouri. The students boarded in private homes in Greenville, board costing about twelve dollars per month, but the student had to supply his own light.

The four young professors plunged into their work with great earnestness. Each of them had set a high standard for himself and for his classes. Each had a major and a minor department. Boyce majored in Systematic Theology (English and Latin), minoring Polemic Theology; Manly majored in Old Testament (Hebrew and English), and min-

ored in Biblical Introduction; Broadus majored in New Testament (Greek and English) and minored (or majored?) in Preparation and Delivery of Sermons; Williams majored in Church History and minored in Church Government and Pastoral Duties.

Under the strain of the first year in teaching new subjects the health of Doctor Broadus suddenly snapped in November, and he was unable to meet his classes for three months or more. His colleagues, each of whom had experience in teaching, undertook the additional task of meeting his classes. Thus in the first session the members of the Faculty inaugurated the policy of taking upon themselves voluntarily the class work of a colleague who for any reason finds it impossible to carry it. The four young professors had from the beginning cordial respect the one for the other, and soon they were joined together by ties of love. Each gloried in the gifts and graces of his colleagues.

The second session of the Seminary opened auspiciously on October 1, 1860. Though only twelve of the twenty-six students of the first session returned, twenty new students reported for duty before the close of October, and four more a little later, making thirty-six in all. Virginia still led with ten men, followed by South Carolina with nine, Alabama and Mississippi with five each, North Carolina with four, with one each from Georgia, Missouri and Massachusetts.

The session was hardly a month old before Abraham Lincoln was elected President of the United States by the young and aggressive Republican Party. Excitement ran high, especially in South Carolina. The Legislature of South Carolina called a Constitutional Convention to consider the question of Secession. The Seminary professors were equally divided, Williams being aggressively in favor of seceding from the Union, and Manly mildly so; while Boyce was out and out for remaining in the Union, and Broadus mildly so. Doctor Boyce ran on the Union ticket in the Greenville District and was snowed under by the secessionists. The Convention passed the ordinance of Secession by a unanimous vote.

How could students settle down to hard study, and how could professors teach when the air was full of acrimonious debate, and preparations were going forward for war? The lone Yankee in the student body, Mr. Williams of Massachusetts, made some slighting remark on the streets of Greenville about secession, when some young men threatened to mob him. A livery-stable keeper threw oil on the troubled waters by remarking, "Let him alone, fellows; don't you know that a man can't study geography before he is born?"

When the Confederate artillery opened upon Fort Sumter in April, 1861 all hope of a peaceful settlement of differences between the North and the South vanished. The call for volunteers for the armed forces resounded throughout the whole country. Mr. Lincoln and Mr. Seward expected to put down the Rebellion within ninety days, and many Southerners thought that the issue would be settled in the first real battle. Many of the youthful volunteers were afraid the war would be over before they could get to the front. Others on both sides knew that the country was drifting into a long and bloody war. Toward the close of the second session of the Seminary students began to volunteer for service in the Confederate Army, some as chaplains and others as soldiers in the line.

The third session had a greatly reduced attendance, eight men of former sessions returning and twelve new students being matriculated. Doctor Broadus writes:

> "Every now and then some one of these twenty would find himself unable to continue studying, and go off to volunteer with his friends. We studied on as best we could. In the autumn or winter a new volunteer regiment was gathered in Greenville District, and Dr. Boyce accepted the place of Chaplain of this regiment. It was evidently useless to attempt to hold another session of the Seminary while the war continued. The Confederate Congress was already providing for a general conscription. Ministers were of course to be excepted, but we were unwilling to ask any special exemption for ministerial students, which would have placed all concerned under a shadow of reproach. We attempted

> no formal Commencement at the close, as very few students were present, and Boyce had already left, with his regiment. The Seminary had opened, as we have seen, with prospects bright almost beyond parallel in the country. The second $100,000 of endowment had by this time been nearly all subscribed in the other States. But now—the war!"

Doctor Boyce asked the professors to hold themselves in readiness to reopen the Seminary as soon as that should be practicable. He paid their salaries throughout the War in Confederate money. Doctor Williams and Doctor Manly, who owned slaves, rented plantations in Abbeville District about a hundred miles from Greenville and served neighboring churches. Doctor Broadus remained in Greenville and served as pastor of country churches.

In order to care for the large estate left by his father, Doctor Boyce resigned as Chaplain in May 1862. He was elected to the Legislature in South Carolina in the fall of 1862 and served to the close of the War. He was highly esteemed for his knowledge of finance. From November, 1864 to the close of the War Doctor Boyce was aide-de-camp to Governor Magrath with the rank of Lieutenant-Colonel. He was the last Confederate to ride out of Columbia as Sherman's army entered it in 1865. After retreating with the governor to Charlotte, North Carolina, he finally made his way to his home in Greenville. A few weeks later Union soldiers plundered his house and threatened to kill him when they could not find the plate and jewelry which they had been told the family possessed.

On the invitation of Stonewall Jackson through J. William Jones, one of his chaplains, Doctor Broadus consented to undertake a preaching mission in General Lee's Army. Ere Doctor Broadus arrived, Stonewall Jackson had fallen, but other high officers gave him a welcome. He preached to throngs of soldiers in the great revival that swept through the Army of Northern Virginia in the summer of 1863. Never did the great preacher speak with greater unction and power. General Lee heard some of his sermons and two years after the close of the War invited Doctor Broadus

to preach the Baccalaureate Sermon at Washington College. Three years later General Lee wrote a letter expressing the hope that Doctor Broadus would be greatly helped by his proposed visit to Europe. From 1863 to 1866 Doctor Broadus was Corresponding Secretary of the Sunday School Board of the Southern Baptist Convention.

We have traced the history of the Seminary from its beginning in 1859 through its two prosperous years and the three years when its doors were closed on account of the terrible war between such States as favored the perpetuation of the institution of slavery, on the one hand, and, on the other, the States opposed to slavery and resolved to shut it out of the territories, and ultimately to eliminate it from our national life. This "irrepressible conflict" was drawing to a close, and the nation was not to be "half slave and half free," but altogether free.

It is difficult for us now to conceive of the elemental passions that were aroused by the long struggle of 1861-65. I once heard Doctor Broadus say that when the news of Lee's surrender came to him, if some one had brought at the same time news of the death of Mrs. Broadus and the children, he would have thanked the messenger to kill him too. The whole world seemed to have dissolved in ruin.

What hope could there be of reviving the common seminary for Southern Baptists? The South had been swept by a cyclone. With the abolition of slavery many millions of property had been wiped out. Many thousands of the men between eighteen and forty-five were sleeping the sleep of death on or near the battlefields made famous by their courage and devotion. Families that were wealthy in 1860 were now unable to supply themselves with decent clothing. The South had no banks with money to lend. The Confederate currency was worthless, and marauding Union soldiers had robbed the banks of the specie found in their vaults in many communities besides Greenville. My boyhood covered the nine years of Reconstruction in Alabama, and I can testify to the poverty and distress of our people. How could the Seminary in Greenville hope to resume its

work in the midst of an impoverished and oppressed people?

It was not easy to bring together the members of the Faculty in the summer of 1865. Manly and Williams were a hundred miles from Greenville and beset with the problems facing planters who could no longer count on slaves to till their fields. Everybody was discouraged. Why not wait a year or two before trying to revive the Seminary? Perhaps the Seminary must be allowed to die like many other enterprises begun before the war. It would seem that Boyce and Broadus were more hopeful of being able to resume. Doctor Boyce offered to lend to each of his three colleagues a thousand dollars for the session of 1865-66, on the faith of the salary of eighteen hundred dollars which the Seminary would owe them and to be paid if the Seminary could get the means. On July 6, 1865 Doctor Manly wrote to Doctor Broadus, in reply to a letter telling of Doctor Boyce's offer: "If there is a reasonable probability that Boyce's generous advance can be refunded by the Seminary, in a reasonable time, we ought to try it, otherwise not." Doctor Williams was the least hopeful at this juncture. The logic of the situation was all against the effort to reopen the Seminary. But Faith can win where Logic fails. When the four professors came together in Greenville and spent hours in conference and prayer, the life of the Seminary was saved when Broadus issued his challenge, "Suppose we quietly agree that the Seminary may die, but we'll die first." Who can estimate the significance of that day for Southern Baptists, and through them for the Kingdom of God?

There was little opportunity to advertise that the Seminary would resume its work. The mails and denominational papers hardly existed in the South in the summer of 1865. The Seminary opened on November 3rd with four professors and three students present. Two of the students were from South Carolina and one from Virginia. Later in the session four additional students were matriculated. Of the seven students four were from South Carolina, one from Virginia, one from North Carolina, and one from Alabama. The signature of Mr. W. J. Lunn, a blind man,

is in the handwriting of Doctor Broadus. On January 27, 1866 Broadus, in a letter to Mrs. Broadus, says: "Mr. Getsinger's departure leaves me with nobody in Homiletics but Mr. Lunn. As it happens, nearly all the remainder of my course is lectures, and he is a good listener." Heaven's blessings on good listeners, whether to a sermon in church or to a lecture in the classroom!

An outstanding student of the session of 1865-66 was W. C. Lindsay of Virginia, who had been a soldier in the Confederate Army. It was my privilege to have Doctor Lindsay and his daughter as my guests during the session of The Southern Baptist Convention in Louisville in 1899, and I had much talk with him about his experiences as a student in the Seminary. He told me how Doctor Broadus after delivering his lectures, as if he had a room full, instead of one or two men, would come down and sit beside him with his arm around him and, calling him "Carter," would talk so lovingly of his future as a minister of the gospel that he often found the tears coursing down his cheeks. Who shall despise the day of small things? Seventeen years later I sat in Doctor Broadus's classroom where there were thirty desks and sixty of us hanging on his words of wisdom. Some years later there were more than a hundred in his classes, most of them college graduates. The man who gave of his best to one student was walking in the footsteps of the Teacher who sat on Jacob's well and taught a poor sinful woman some of the greatest truths concerning the Kingdom of God.

In April 1866 Doctor Boyce gave a note in bank for seven thousand dollars, in order to settle for the expenses of the first session after the War. But for the generous backing of Doctor Boyce from his own resources, the Seminary could not have resumed work in the fall of 1865. Doctor Broadus tells us that in April, 1868 Doctor Boyce made a note in bank for eleven thousand dollars in settlement of the Seminary's obligations. This was a serious strain on the resources of Doctor Boyce's estate in that period of financial uncertainty and political confusion.

There was a period of a year, whether the second or third session after the War I do not know, when the professors did not receive a penny of their modest salary of eighteen hundred dollars. The story of this period in the struggle for the Seminary's life is set forth in the Memoir of James P. Boyce in words that move the reader to admiration and possibly to tears:

> "It is hardly best to go through the details of these varied and often desperate exertions, year after year. At one time he (Doctor Boyce) concluded that it would be best to cease borrowing money for paying the salaries, and let it be understood that they were far in arrears. So pretty soon the professors had received no salary for twelve months, and could not be sure they ever would receive it; and under these circumstances they had to buy the necessaries of life from Greenville dealers on twelve months credit, with corresponding addition to the price as a matter of course. Pathetic details might be given of the real distress and humiliation under which the professors worked on through those years of trial. But let all that pass. There were not a few other professors, in various Southern colleges, who suffered equally, in some cases perhaps more. To do the work of two or three men on half the salary of one man, with that salary in arrears and no certainty of ever receiving it, was a common experience. Some of these men were repeatedly invited to comparatively large salaries in more favored institutions or more prosperous parts of the country, but they stood by the work which Providence had appointed them. And above all the heroic sacrifices which professors made in those days, above even the unconquerable and really splendid exertions of Doctor Boyce to obtain the necessary funds, rose the zealous devotion of many contributors. Struggling business men who needed every dollar they could command, pastors and other men living on uncertain salary, who knew not whether they could make ends meet with the ending year, often gave gifts very large for their circumstances, and accompanied by words of utmost kindness and cheer. It was simply magnificent, the way in which our Southern people during the years that followed the war, just struggling to get on their feet financially, amid all the humiliations and solicitudes of the Recon-

> struction period, yet resolutely held up their churches and their colleges, and whatever belonged to their higher civilization. These and their homes often seemed all that was left to them. These must not, should not, perish. An inferior people would have let the higher education go. But Southerners had always valued **higher** education, however deficient their provision for instructing poor children. And they not simply did themselves honor, they revealed their real character, by holding up those institutions through all the years of Reconstruction, which in some States were far more trying than the years of war."

Among the fifteen students of the session of 1866-67 Virginia again led with six men. From Mississippi came Henry F. Sproles, a Confederate soldier whose face had been torn by a rifle ball, making speech somewhat difficult, but in spite of this handicap he became one of our ablest preachers, greatly loved as a faithful pastor.

In the session of 1867-68 the number of students rose to thirty-one, and for the first time Kentucky, Tennessee and Louisiana had one student each. William Heth Whitsitt came from Mill Creek Church near Nashville, Tenn. He remained for two sessions and then studied in Germany for two years. In 1872 he was elected as Professor of Biblical Introduction and Polemic Theology, and assisted Doctor Broadus in Junior Greek.

In 1869 the Seminary purchased on credit the Goodlet House in Greenville to serve as a dormitory for the students. This hotel, which had been used for barracks by the United States garrison after the war, was now repaired and occupied by the students, table board costing about nine dollars a month, fuel, lights and laundry amounting to about two dollars and a half additional. The catalogues of this period state that books and stationery cost from ten to twenty dollars per annum and that the cost of the room furniture varied from ten to fifteen dollars and could for the most part be recovered on leaving. When the Seminary left Greenville in 1877 the Goddlet House was sold for more than it had cost.

Doctor Boyce dared in 1869, notwithstanding the large debt on the Seminary and the poverty of its friends, to advocate the election of a fifth professor to care for the growing student body. Doctor Crawford Howell Toy was chosen as Professor of Old Testament Interpretation. Doctor Manly undertook Polemic Theology and Preparation and Delivery of Sermons in addition to Biblical Introduction. But the correction of sermons became distasteful to the versatile Manly, so that he was more inclined to heed the insistent call to become president of Georgetown College in the summer of 1871.

If Doctor Boyce was daring in buying a hotel on credit and adding a fifth professor in 1869, he continued the same policy in 1870 by sending Doctor Broadus to Europe and Palestine on leave of absence for a year, with salary continued, and with money to meet the expenses of the trip. He probably saved the life of his colleague by this generous treatment, and the experiences of the journey fitted Doctor Broadus better for higher usefulness during the years that followed. A courageous policy is often far better than an effort to play safe. During the absence of Doctor Broadus the New Testament English class was taught by Professor Boyce and the Greek by Professor Toy. We have already made mention of the coming of Doctor Whitsitt in 1872 to teach Biblical Introduction and Polemic Theology, and to assist Doctor Broadus in New Testament Greek. Doctor Broadus resumed in 1872 the class in Preparation and Delivery of Sermons.

It was in the fall of 1871, after Doctor Manly accepted the presidency of Georgetown College, that a sharp contention arose between two professors over the distribution of the classes that had been taught by Doctor Manly in the session of 1870-71. Doctor Toy took Biblical Introduction and Doctor Boyce resumed Polemic Theology, but who should teach Homiletics? Let Doctor Broadus tell in his own words how Doctor Boyce failed in his plan to transfer Doctor Williams from Church History to Homiletics:

"He urged Dr. Williams to take the School of Homiletics, promising that if it should prove agreeable to him, a new professor should be found the next year for Church History,—a subject which Williams had never particularly liked, though he did all his work faithfully and ably. Dr. Boyce was persuaded, and the other professors, that Dr. Williams would teach Homiletics with signal ability, as he was a very able preacher, whose sermons were always carefully constructed, his style a model of terseness and lucidity, and his delivery forcible, and often intensely earnest. Dr. Williams protested—and the matter is recorded simply because of a valuable distinction—that whatever he might be able to do as a preacher, he was wholly unsuited for teaching other men how to preach. He said: 'If a man brings me a bad sermon, I can sit down and write him a better one; but I can't tell him how to make his sermon better. I can't make my mind work in other men's lines.' He said he was willing to do anything he could do, but would utterly refuse to attempt what he knew he could not do. Boyce urged his plan with growing vehemence, until Williams rejected it with decided heat; 'and the contention was sharp between them.' This was the only time in all the Seminary's history that there ever arose the slightest unpleasantness between professors; and this was gone the next day. Dr. Boyce quietly said that he would take the School of Homiletics himself. The professor who had been relieved of it two years before was ready to undertake the subject again, but Boyce earnestly objected. He said he had good health, and although he had neither taste nor training for correcting exercises, he would do his best, and would not allow one whose health was still uncertain to resume the burden."

During the stay of the Seminary in Greenville the professors often supplied the pulpit of the First Baptist Church. A question which was discussed frequently was, "Who is the greater preacher, Doctor Broadus, or Doctor Williams? More than fifty years ago Rev. J. W. Perry, a student of the Seminary from 1871-75, told me that after a sermon by Doctor Broadus there would be a chorus of voices saying, "Billy can't beat that," and after a sermon by Doctor Williams there would be a similar chorus, "John A. can't

beat that." The sermons of Broadus had more imagination and pathos, while the sermons of Williams were "logic set on fire."

As the trying years of the period of Reconstruction went by it became evident that the Baptists of South Carolina could not support Furman University and at the same time lead in the endowment of The Southern Baptist Theological Seminary. Other States began to make offers for the removal of the Seminary, and in 1872 the Board of Trustees appointed a committee to select a city that might become the future home of the Seminary. It was finally agreed to remove the Seminary to Louisville, if the Baptists of Kentucky would undertake to provide three hundred thousand dollars of a proposed endowment of half a million.

In the fall of 1872 Doctor Boyce moved to Louisville to lead in raising the proposed three hundred thousand dollars from Kentucky Baptists. At the very beginning of his work in Kentucky he wrote to one of his sisters: "There is a great deal of opposition, from lack of acquaintance with the matter; but this will all be overcome as I am able to set forth the merits of the case." A month later he writes to a friend: "I have too hard a work here to be sanguine of success." No doubt in the short space of a months he had been told by some of the leading Baptist laymen that they did not believe in theological education at all, lest the preachers lose their freshness and originality by imitating their teachers; a college education was valuable, but a preacher would do well to work out his own theology.

Doctor Boyce was hardly well started on his campaign in Kentucky for endowment before the serious financial panic of 1873 swept through the nation. The panic was first felt in the cities. Doctor Boyce turned to the farmers, and in the summer 1874 he and Doctor Broadus visited many town and country churches throughout Kentucky seeking cash and subscriptions for endowment. It was uphill work, with now and then a pleasant surprise such as came to them when a farmer from whom they expected a small gift promptly subscribed a thousand dollars. When Doctor

Boyce left Greenville to come to Louisville he hoped to complete his agency work in a year or two, but it was five years before he could resume his classes in the Seminary. No wonder his colleague was moved to admiration for the sacrifices Doctor Boyce made for the institution which he had founded and to which he had dedicated all his energy: "Oh, the long, sore struggle for the high-toned gentleman, the ambitious student cut off from the studies he loved, the man who had devoted himself to teaching, and now, year after year, could not teach at all!"

While Boyce was seeking endowment, Broadus, Williams, Toy and Whitsitt were teaching groups of sixty or more men in Greenville. Students were coming from all parts of the South. The influence of the Seminary was making itself felt far and wide in the life of the Baptist denomination.

After five or six months of agency work in Kentucky, Doctor Boyce must have written to Doctor Broadus in a pessimistic vein. The reply of Doctor Broadus was so remarkable that a facsimile of the letter is included in Robertson's Life and Letters of John A. Broadus, and I repeat it now:

> "I do not wonder that you sometimes fell discouraged, painfully. The task is difficult, and the kind of opposition encountered is very depressing. But life is always a battle. My dear fellow, nobody but you can do it, and it will be, all things considered, one of the great achievements of our time. To have carried it through will be a comfort and a pleasure to you through life, a matter of joy and pride to the many who love and honor you, an occasion of thanksgiving through all eternity. Opposition—every good thing encounters opposition. Think of Paul and Jesus!
> "Nay, nay, no such word as fail. Somehow, somehow, you are bound to succeed. The Seminary is a necessity. Our best brethren want it. God has blessed it thus far. It is your own offspring. You have kept it alive since the war,—fed it with almost your own heart's blood. It must succeed, somehow, and you are the man that must make it succeed."

In March, 1874, Doctor Boyce was so discouraged that he thought of suspending the Seminary, with the hope of

reviving it later; but Doctor Broadus insisted that the school be kept in operation or abandoned entirely. He could not get his consent to let the Seminary die. Writing to Doctor Boyce, he says: "I am satisfied that ours is the most thoroughly Baptist theological seminary in the country. My heart leaps up at the thought of the good it will do, if it can be kept alive now."

Dr. Boyce in 1874 succeeded in raising forty thousand dollars in five-year bonds for annual support. At the meeting of the Southern Baptist Convention in Jefferson, Texas, pledges for thirty thousand more were added, much of it from the Texas brethren. Northern Baptists at their annual meeting in May added ten thousand dollars, and so the Seminary could go on for another five years.

When Doctor Boyce left Greenville in 1872 he offered to surrender to Doctor Williams the Chair of Systematic Theology in the Seminary and to take Church History himself as soon as he could resume teaching. Doctor Williams was asked to carry both departments until the agency work could be completed. An arrangement intended for a year or two was prolonged to five years. In the spring of 1876 Doctor Williams contracted tuberculosis, but carried his classes until sheer necessity compelled him to stop. He was granted leave of absence with salary continued and sought restoration of health at Asheville and at Aiken, but in vain. He died February 20, 1877, a little less than fifty-six years of age. Doctor Broadus preached the funeral sermon from a text chosen by Doctor Williams himself, "My times are in thy hand." In writing to a friend shortly before the death of Doctor Williams, Doctor Broadus says: "He is a noble man, of great abilities, and is the finest lecturer I have ever known. His lectures on Systematic Theology, the last two or three years, were something wonderful for clearness, terseness, power."

Many years ago I talked with a student of the Greenville days, and he told me of the beautiful Christian spirit displayed by Doctor Williams as he stood by while his residence was burning down, most of his furniture, books and

papers perishing in the flames. He was such a believer in Providence that he offered no complaint.

In the summer of 1877 the Seminary was moved from Greenville to Louisville. Doctor Boyce and family were already in Louisville to welcome the three professors. Doctor Broadus brought with him a family, but Toy and Whitsitt were at that time old bachelors, though both later repented and were happily married. There were a few thousand books to be shipped by freight, and the transfer of the Seminary was complete. They moved into rented quarters in Louisville. New York Hall, the first building for dormitory, lecture rooms, offices and library, was dedicated in 1888, eleven years after the Seminary came to Louisville.

We look back to the Greenville days as the heroic era in the life of the Seminary. Those were times that tried men's souls, and the founders of the Seminary stood every test. The ideals of the Seminary were the offspring of the minds of the four men who founded the Seminary. It was my privilege to take all the work offered by three of the founders in 1882-85, when they were at their best in the classroom. As one of the last of the second generation of teachers in the Seminary I would that I might assure the four noble men who pledged their own lives to keep the Seminary from dying in the darkest hour of its history,—I say, I would like to assure them that the institution is still loyal to the ideals which they cherished.

If I could speak into a mouthpiece to which Paradise might be attuned, I would say to Boyce, Broadus, Manly and Williams: "Dear teachers, the Seminary is still loyal to the gospel which you believed and taught and preached. The example of your toil and sufferings is a challenge to us to follow in your train, and with the help of the God who guided and sustained you, we shall carry on. Hail, and farewell!"

What is the Gospel?

George A. Buttrick

What **is** the Gospel? By the meaning of the word, it is The Good News. If someone were to rush into your home, saying, "Oh, listen, I've got marvellous news for you!", you would hope that something great and good had **happened.** Indeed that would be your visitor's next outburst: "The most wonderful thing has happened!" Good news, by its nature, is not a theory, or a conviction, or even a faith: it is **something that has happened.** It is an **event** breathtaking in surprize and joy. The Gospel is a work so blessed that it taxes belief and shakes the soul in sobs of gladness. The Gospel is the accomplished fact that God —the uncreated Mystery, the Hidden Spirit, "for us men and our salvation came down, and was made flesh."

I

We must return to that Event. For until we find again that "lost radiance" the Christian Church, though it may have "a name to live," will be dead; and the Christian preacher will be a cumberer of the ground. Preaching is not the airing of our opinions on books or history or even on Jesus. It is not a lecture on religion. It is not even a homily on the Christian religion. It is not the "Christian interpretation of life," but the declaration of an Event, without which there could be no Christian interpretations of life. It is not the utterance of our conviction, but of the Happening which seizes and seals our conviction. It is not a proclamation (in initial instance) of Christian Faith, but of that Thrust into-history which only could quicken Christian faith. The verb, to preach, means, **to herald.** The Gospel is the heralding of something already done for men, the **annunciation of a fact** so staggering in joy that Browning's Cleon had some right to say of the early Christian:

"Their doctrines could be held by no sane man."

The preacher is one who breaks in upon his fellowmen crying, "The most wonderful thing has happened!", as Browning's Karshish broke upon his friend Abib:

"The very God! think, Abib; dost thou think?
So, the All-Great, were the All-Loving too—
So, through the thunder comes a human voice,
Saying, 'O heart I made, a heart beats here!
Face, my hands fashioned, see it in myself!
Thou hast no power nor may'st conceive of mine,
But love I gave thee, with Myself to love,
And thou must love me who have died for thee!"

That stab of joy is so ultimate, so sharp in its pain of unbelievable blessedness, that even Karshish, who grasped its meaning, was compelled to add:

"The madman saith He said so: it is strange."

Preaching is the heart-seized proclamation of that Event. If, being preachers, we do not so preach, we are in double darkness.

II

We must not shrink from bringing all our preaching to that test. The bane of so-called "liberal" preaching is that it spoke man's hope, forgetting that in man alone there is no hope. It thought it would see "progress," so it preached "progress." It thought it could trace an "evolution in history," so it preached an "evolution in history." It thought that man's outward fashioning of life (his science and his skill) betokened a steady advance in hidden grace, so it preached man's hidden grace. It thought! "Liberal" preaching, with many compunctions and some visits to the old home preached its own thoughts: it did not preach God's Event. The world it thought it saw has vanished, and "liberal" preaching is bereft.

But the new "conservative" preaching may fall into opposite error. It may preach man's despair instead of man's hope, and fail to see that human despair has no more substance than human hope. Or it may preach the holy sovereignty of God (a doctrine which is assuredly the steel girding of any stable house of faith), and forget the Good News, the Love which makes the house a home: that God "became flesh" **for "us men and our salvation."** Some of us who try to teach homiletics have watched this swing in

preaching from a shallow liberalism to a despairing conservatism. Some years ago we listened in sermon class to pleas for a better world: they were brave in protest against iniquity, not forgetful of Jesus, not unimpressed by Karl Marx, hopeful in iconoclastic zeal. Our gentle question was, "If someone were dying in your parish you would read Chapter Two from Marx's **Das Capital?**" Hearing the instant, "Oh, no," we would say, "I am reassured." Now we listen to Barthian gloom: man's building does not rise one inch from the ground before it is infected with pride and crumbles into ruin. So now we ask, "The word **Gospel** means?" Hearing the answer, "Good News," we gently explain that we had not caught even a distant rumor of Good News.

Herein is the test of preaching: "The most wonderful thing has happened!" Yes, it is a sobering Event, a searching Event, a convicting Event (like any thrust of joy), but it is first and last a joyous and redemptive Event. "God so loved the world" **(loved:** past tense: it is an accomplished Fact) "that He gave His only-begotten Son, that whosoever believeth in Him should **not** perish, but have **everlasting life.**" Are the sermons in **your** church vibrant with that joy? Does the worship kindle in that holy surprise? Does the Church School light that candle in every heart? Are you **preaching** today, in this tragic world? What else can save our world but the "good news of God?" For when "the world by wisdom" (its wisdom of philosophy, science, machines and politics) "knew not God, it pleased God by the" (seeming) "foolishness of preaching" **(heralding)** "to save them that believe."

III

"But men do not believe, and are not greatly disposed to believe," someone says. That contention raises the whole question of the **power** of preaching. To that issue we shall turn tomorrow. But let us now admit that men do not believe: our world seems Godless. There are signs that they are becoming disposed to believe. We are at the end of an age: preaching has come to a crucial time.

Why the prevalent unbelief? Education has encouraged it, sometimes unwittingly, sometimes with intent. Our education has become dominantly scientific. If you question that fact, look at **The Encyclopedia Americana** (edition of 1922): there are nine columns on Jesus and thirty-two on storage batteries; ten columns on Christianity, and over two hundred and fifty on the whole subject of electricity. Science is a necessary and worthy quest, but only a brash mind could deny that its analyses easily forget the vital whole, or that its body-probings have induced a blindness to the free spirit without which science itself would have no life. Education is worse than scientific: it is secular and even "careerist": it gives information without wisdom, facts without meanings, notes without music; it gorges the mind with food with no sufficient regard for the mind's digestion, let alone for the soul's destiny.

Alongside this education, prompting it and prompted by it, is a civilization most uncivil which magnifies and glorifies man's body. The auto and plane are swifter legs, the telescope and miscroscope are keener eyes; by skyscrapers we try to add several thousand cubits to our stature, and by machinery we amazingly increase the skill and speed of our fingers. There are spiritual gleams in the enterprise (man can never escape his amphibious nature), but it is still largely of flesh and earth. Coming generations, excavating in the ruins of New York, may exclaim: "Why, these people were body-worshippers!" T. S. Eliot has written it:

> "And the wind shall say, 'Here were decent godless people:
> Their only monument the asphalt road
> And a thousand lost golfballs.' "

You and I now see the inevitable issue of such a world. A tower of Babel can have but one end—collapse and confusion of tongues. The skyscraper is our tower. What happens? It aggravates the problem of distribution, increases ground rents and thus invites poverty, intensifies congestion but threatens friendship, robs people of that contact with earth and sky by which men have immemo-

rially lived, and wears thin by its anonymous mass-pressure the saving sense of individual conscience. In some countries the skyscraper collapses in very fact; in all it has made confusion of tongues.

So we see men turning from a betraying world of their own making to the alleged resources of psychology. If psychology is more than psychology—that is, if it remembers that the "within" is forlorn without the "beyond"—it can be an aiding factor. More than limited help it can never give. At its best it can only lay bare a need and a longing; at its worst it is the egocentricity of the inward-turning eye. For the trouble with our world is precisely that it has looked at itself, forgetting God's creation. The world has become man-centered; and psychology, the probing of the ear in a sound-proofed room, can never of itself give music or the love of music. For man-centeredness is the essence of sin—the pride of the creature trying to usurp the throne of the Creator. It is true that men do not believe the "Good News." How can they?—"the care of this world has choked the word," "the god of this world hath blinded the mind."

IV

But Jesus came into the world to save sinners. Sin is not the conquest of the Gospel; but its occasion and urgency. Sin is its opportunity, and the object of its grace. Men always have **some** disposition to believe. There is danger that the new conservatism shall become totalitarian in religion—laying such stress on God's sovereignty as to deny to man the selfhood which God Himself has been pleased to give. While men remain men there is always some bridge-head of promise from which God can make His gentle conquest.

Men are still aware of God. They are like the African chief who said of his religion: "We never speak of it, but we know that at nighttime Someone goes by among the trees." Men know there is a Mystery in the stars; they know that human life is not mere muscle nor breath, but "that puff of vapor from His mouth—man's soul;" they

know there is a Mystery in the shaping of events so that when we flout the edict of brotherhood we die; they know there is a Mystery in death, wherein Eternity has royal dealings with us. Awe remains while men are men. Even the bad man when he wishes to swear must instinctively use the name of God. The sense of the Holy rests on all life.

Men are aware of God in the compulsions of conscience. They try to equate it with some earthly impelling, but they fail and are not completely blind to the failure. Conscience is not a "hangover" from parental corrections: even as children we know that we **and** our parents are under a higher command. Nor is the strange word "ought" derived from social customs: the community also is judged, by every prophet's voice. Nor is this inward imperative our convenience: it is decidedly an inconvenience—an intrusion upon our egocentric will. All this we know: the clever theories by which we try to dissolve conscience are our squirming, not our truth.

Men are aware of God in the time of judgment. Why is our boasted electricity now "blacked out?" Why are our proud ships and planes become our suicide's gun? Why has our science led us only to destruction? This **we** did not intend. Then whose terrible love brought us to such agony? Yes, we dimly see that Love has terrors; that men break themselves when they deny gravitation, and break themselves when they deny comradship, and break themselves when they deny a Holy Father's will. We learn by pain; perhaps we will not learn in any other way. God is not a worthless father who cares nothing for his children's good, or a silly father who thinks it "nice that the children can enjoy themselves," but an eternally Holy Father who would rather tear their flesh and strangle their breath than see them lose their eternal life. Henri Perreyve wrote to Charles Perraud in the latter's sorrow: ". . . you, by the will of God, are passing through a very desolate region, because your soul must not rest in mediocrity, but must become very holy." Men are near to God in the day of judgment. They wonder if behind the sovereign Will there are longing Eyes and a Heart of love. In short, they

are ready for the Gospel, the Good News that the Mystery, so unutterable in majesty and mystery, is yet at home in our life; and that the Holy Judgment is itself redemptive **because God Himself has come into our world in Christ.**

V

"But," says our preacher, who today is too often like Elijah in his wilderness, "men cannot see God in Jesus." Then we must show them, for that is preaching—the heralding of God in Christ. Pilate's slur, "Behold the man!," by which he meant, "Just look at the creature!," is our central theme and adoration: "Behold the man!"

What do we see, and what shall we say? That Jesus is human. That is only a poor fraction of all we shall say, but that must be said: Jesus is "bone of our bone, and flesh of our flesh." If He were not human, we could never know Him. In any land the only language men can understand is human language. If Jesus were utterly unique, He would be utterly beyond our ken. He grew weary in journeying, He sorrowed in sorrow, He felt pangs of loneliness and failure, He played with children in no condescension but in childlike gladness, and He tasted what it is for a man to die. All the pageantry of man's life on earth entered Him, for he shared it with zest. This the Apostle's Creed affirms for our remembrance. We need the reminder, for considering the whole sweep of Christian history, it has been easier for the Church to believe the Deity in Jesus than to believe His humanity. So the Apostles' Creed says: "born of the virgin Mary" (that is to say, "made of a woman, under the law"), "suffered under Pontius Pilate" (with His own time and place, His own thrust into history), "was crucified, dead, and buried." Could any word be more of time and earth? Jesus felt hungry at dinner time. He went to the store, He cut His finger and it bled, His days were stained by "the good earth." Jesus is man. Books that portray His humanity, from Seeley's ECCE HOMO to Bruce Barton's THE MAN NOBODY KNOWS, have left us in debt. He does not fit our somber, ascetic portraits: the throb of an immense and intense

humanness is in His pulse. Only so could He have made contact with our life. And yet, and yet, how incomplete is that description; and how grotesquely out of focus—worse by far than some photograph taken with the camera too near to the feet.

For there is in Jesus the holy Flame of righteousness. The words are carefully chosen; or, rather, they are the only words we can choose as we deeply ponder Him. He is more than righteous, more even than perfectly moral. The righteousness is a flame. Nay, it is **the** holy flame. That is, we respond to Jesus as we respond to the Numinous and as we respond to the ultimates of conscience. He quickens in us a sense of the imperatives of right, and, at the same time, a sense of awe. Some critics have contended that Jesus is only a lay figure on which men have draped the cloak of Jewish commandment. Only with difficulty could any doctrine be more untrue. Jesus could never be a lay figure, either in His own place in history or in the world's constantly quickened memory of Him: He is always sharp, distinctive challenge. To be sure, most of the truths uttered by Him had been uttered by teachers before His time. Why not? Originality does not require a Man to live wrenched away from earth's costly verities. But who before Him, or since, ever uttered the truth in such fullness? Before Him were scattered gleams, described by the Epistle to the Hebrews as "in broken fragments and different media": in Him was unity and burning focus and the "perfect round." Who before Him or since spoke truth with such living edge and fire—such piercing thrust? Who spoke it in such inevitable proportion—holy love at the center, and all else at proper distance? And, miracle of miracles, who before Him or since, enshrined the truth; or could say with Him, "I am the truth?" This is more than originality, more than genius: this is "the Word made flesh." Be pure, He said,—in deed and motive. Be gracious —to the ungracious. Be kind—in resolute secrecy. Love your enemies. Be perfect as God is perfect. Why try to explain away such holiness? Why try to lower it to our level? It is not on our level: it is as far above us as the

heaven is high above the earth. It is more than righteous: it is living, and provokes our awe. That is why the Pharisees plotted His death—because their sins writhed; why Peter cried, "Depart from me, O Lord, for I am a sinful man," and yet knew that he was lost if Christ did depart; and why it is written of the disciples that "they were amazed, and, as they followed, they were afraid."

But even this description of Him does not touch the quickest nerve of the Gospel. How could Jesus confront men with such holiness without delivering them to despair? Not by forswearing the purity but by incarnating love, since purity and love are one Flame. Is there not a story of a sculptor who fashioned the clay according to his dream, and then feared that the cold night air might freeze the clay to shatter it? He wrapped his bed-clothes round the statue, and in the morning was found dead—from cold. Jesus wrapped His love around clay already broken, and died in bitterer cost. How unfathomable His compassion, how limitless its range! He knew the leprosy of the leper, the darkness of the blind, the joy of a mother and her anguish, the lostness of the lost. Oscar Wilde, of all peaple, says of Him:

> "There is still something to me almost incredible in the idea of a young Galilean peasant imagining that he could bear on his own shoulders the burden of the entire world . . . not merely imagining this, but actually achieving it, so that all who come in contact with his personality, even though they may neither bow to his altar nor kneel before his priest, in some way find that the ugliness of their sin is taken away, and that the beauty of their sorrow revealed to them."

This comradeship in Jesus gathered in all men. Kahlil Gibran makes Him thank Judas for giving Him fair chance in the world: "You might have come sooner." Even His foes as they murdered Him were gathered into this love: "Father, forgive them, for they know not what they do." All men were gathered home by the Good Shepherd who laid down His life for the sheep. The ignorant, the poor, the bruised, the sad, the hypocrite, the wicked: He gathered

them home in a love as vast as the sky. Then He died well content. Is it too hard to show the men of our generation that "God is in Christ?"

VI

This Holy Love in Jesus comes to focus in the Cross. That is why the Gospels give what seems an undue measure of their precious space to the contemplation of Calvary. All His humanness is there—the wracked body, the flies buzzing round His head, the midnight cry of dereliction. His holiness is there—the Cross is the ultimate judgment on man's sin. The love is there, unbelievable, yet true—to the breaking of men's stubborn hearts. Over all the Cross is awe: Golgotha is on the ridge between time and eternity.

Can we explain the Cross? So far: then faith leaps the rest of the distance, and words are lost in adoration. Man cannot forgive sins, for the plain reason that sin is not primarily against man but against God. If in some art gallery I smash a Phidias statue, the wantonness is not simply against Phidias, or against myself, or against the crowds that see beauty in the Grecian's marble: it is against beauty itself, against the created order in all men, against the Creator. "Against Thee, Thee only, have I sinned." The anti-social aspect of sin is shameful, but it is not the root of transgression. That is why you and I could not go to the local jail, and say "I forgive you!," and then unlock the doors. Sin is not merely against us: we are creatures, and ourselves sinful creatures. Only God can forgive. Only He can remake life Who makes it. Only He has power over the stain in history. Only He sees past, present and future in one span. Ponder, therefore, the mystery in Christ's word, "Thy sins are forgiven thee." The Pharisees said that He blasphemed: they were right—unless God is in Him.

But not even God can forgive sins except from within the process of earth and time. A doctor cannot cure erysipelas from across the street. God cannot cure sin from across the sky, for the only word we understand is a word within our humanity. The doctor must cross the street,

risk infection from the disease, bind it up with his own fingers—and perhaps die, the pure for the impure. How weak are all our parables! Did God cross the street of eternity, enter our home, risk our uncleanness, share the nausea of our sins, and die? "He, who knew no sin, was made sin for us." God cleansed history—who alone can. God remade life—Who alone made it. God cast the world's transgression behind His back. That is the Gospel: "the most wonderful thing has happened." Is there not a story of a sceptic who entered a cathedral, and heard the chanting of the Agnus Dei: "Behold the Lamb of God, which taketh away the sin of the world." He rushed out exclaiming, "My God, suppose it were true!" There faith leaps, and words are lost in love. It is true. The most wonderful work in earth and heaven is done—once, and for all, and eternally, and continually, and abidingly—and now. For while our words are for a moment with reverberations: God's Word is not merely of an age, but ageless.

We cannot save ourselves: we are creatures. We cannot meet today's demand, much less overtake yesterday's blunder. To imagine that we can save ourselves is added sin of pride. "By grace are ye saved by faith": all we can do is to trust the heart's outgoing: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

VII

We have still done no justice to the Fact of Christ. What of His at-homeness in every land? If other nations refuse Him at our hands, it is not because He is a stranger to them, but because our hands are not clean. In a well-known magazine, on a recent Christmas, there were pictures of Chinese Christmas cards. The Babe and the Mother both had the slanting eyes of the yellow race. There you touch the fringe of a mystery—not less mysterious because we have grown accustomed to it. A Norwegian scrubwoman remarked that it was a shock to find that Jesus was a Syrian Jew: "I was forty years of age," she said, "before I realized that Jesus was not a Norwegian." You have had

the same kind of shock. There was only one answer: "He **was** a Syrian Jew: He **is** a Norwegian: He is the Son of man, and the Son of God."

What of the strange abidingness of Christ? He rose from the dead. That fact is clear—beyond all true or false dogmatisms about the manner of His resurrection. A lifeboat captain, when told that he might reach the wrecked vessel but could not come back, answered, "We do not have to come back." Jesus died in a deeper abandon of love, but came back. The disciples, who did not expect Him to come back, were suddenly lifted from defeat to a victory that shook the world. The New Testament Faith in His resurrection (there is not one "in memoriam" line in the New Testament) has been dubbed "illusion." We can only wonder if the critics have ever seen a man suffering from illusion. The poor creature is pitiable, chaotic, helpless; whereas the disciples, by any test, were "integrated" (horrible word!), radiant, and so empowered that without visible weapons they lifted empires from their hinges. **We** know the abidingness of Christ. Oscar Wilde wrote, "all that come into contact with" Him—**come,** not **came;** and again, "the ugliness of their sin is taken away"—**is,** not **was.** We compose **poems about** Abraham Lincoln, we sing **hymns to** Jesus. "O Jesus, Thou are standing outside the fast closed door." The fact there acknowledged is subtle, but real—and it is too cauterising ever to be a sentimentalism. It is in some ways the central and characteristic Christian experience. It separates the Christian saints from the whole company of sainthood, and gives them a higher yet humaner radiance. Jesus is universal and abiding.

How can we account for Jesus. Serious minds may not ignore the question, and for all men life soon or late becomes serious. To say that "He just happened," is almost to surrender sanity: if the universe is a **uni**verse, events, especially the prime event of the coming of Christ, do not just happen. To talk of "coincidence" is a childish game with words which say nothing. This humanness which yet is the flame of holiness and the home of love, which seems universal and abiding—whence? The later New

Testament is absorbed in that question. You have noticed that St. Paul, for instance, seems hardly concerned with the words and actions of Christ. Quotations are conspicuously absent, and references to the deeds of Christ are few; not because of indifference to such treasure, but because Paul is wrestling in massive mind with the fact of Christ Himself. He is trying to relate Christ with the creation, and says in haunting phrase, "He emptied Himself." That means that Jesus took flesh: he is as human as a handclasp; but it means also that the eternal Purpose is in Him, the ebb and surge of an infinite Sea. Jesus is Himself the Gospel, the Good News. "The most wonderful thing has happened!"

> "So, through the thunder comes a human voice,
> Saying, 'O heart I made, a heart beats here!
> Face, my hands fashioned, see it in myself!' "

All man needs to do, all he can do, is to accept the gift as he accepts the light of a new day; and to walk in it, ever praying, ever dependent, ever penitent, ever glad, as he should walk in the light of a new day. The Gospel is an accomplished fact: "The Word became flesh, and dwelt among us." Preaching is the heralding of that ever-present, ever living Fact.

VIII

Someone asks, "But what of the social Gospel?" Let us speak in plain terms. Man's life is a paradox of individual-social. We become aware of separate life and reach self-consciousness only by friction and friendship with other lives. The social is always individual, the individual always social. Why not accept the paradox instead of trying to split it? To limit the Gospel to the individual term is to degrade it to a selfishness, to limit it to the social term is to lose it in a program devoid of life. Wise men realize that life is filled with paradox. God is both transcendent and immanent, man is both free and under sovereignty, man's nature is both a loneliness and a community, Jesus is both man and God. Smaller minds try to cancel paradox in order to keep a simple pattern wherein our creaturely

mind may rest, but they always fail: larger minds live with the pain of facts which our finitude can never fully resolve. C. S. Lewis says rightly that if we had been making the solar system we would have arranged the planets in some arithmetical proportion both as to distance and size. But the planets refuse our patterns: they are perversely spaced, odd in size, and freakishly equipped with moons. Life always refuses our simple designs: it is full of surprises and filled with inconsistancies which are yet consistent. We must live with the pain of paradox, which is but the pain of mortality.

In any event our life is individual-social, and the Gospel is the Good News for our life. To proclaim either the individual Gospel or the social gospel is to preach an unreality—something, namely, that does not exist. You are not one man at worship, and another man at work: always you are one selfhood for good or ill. Carking and unmerited poverty is alien to the Gospel, so we shall be plagued as long as poverty remains.

> "The beggar's rags, fluttering in air,
> Does to rags the heavens tear. . . .
> One mite wrung from the lab'rer's hands
> Shall buy and sell the miser's lands;
> Or, if protected from on high,
> Does the whole nation sell and buy."

If labor unions forget the poor, they are delivered to an earthiness and to racketeers; if capitalism forgets the poor, it is always afraid, "and fear hath torment"; if the Church forgets the poor, as in Russia, the Church is "trampled under foot of men."

Similarly, contempt for other races and nations, or even indifference, is alien from the Gospel—that is, alien from the nature of God made known in Christ. So contempt for other nations issues in war. We ignore Japan, then teach her the tricks of trade, then sell her munitions, then slap her in the face in The Exclusion Act, then let her "eat rice" and grow envious of our wealthy comfort; but we do not share the Gospel—because we ourselves have too little of the Gospel to share. Then we wonder that we are

attacked in the fury and abandon of long-gathering and iniquitous hate. The Gospel is for our whole life. If you think there is nothing about unemployment in Christ's Parable of the Laborers and the Hours, or nothing about mortgages in His denunciation of men "who devour widows' houses," think again! If we do not accept the Gospel for the whole of life, our fragments of wisdom will be swept into limbo: "he that hath ears to hear" the modern cataclysm "let him hear." There is no room in the Gospel for class greed or mass coercion, no room for racial prejudice, no room for churchly pretension, no room for Godless education, no room for imperialisms whether British or German or American, no room for any kind of human sin; for "something wonderful has happened." If we oppose it we shall be broken. But that is not the Gospel: if we accept it we shall be saved—on Monday as on Sunday, in the social hygiene of the soul and in individual healing, in friendship and in solitude, in the multitudious movement of life and in the awful loneliness of death. Our life is a vast parabola swung around two foci, the one and the all. It is true that the Gospel does not equip a man to solve economic problems any more than to build a house; but only the Gospel can see the failure in economics and give it direction, as only the Gospel can declare the purpose of a house to give its proper nature and proper tenants. The Gospel is the Good News of our life: God "Who for **us men** and **our** salvation came down and was made flesh." Do not split life: it will bleed. Preach the Gospel to man and men—in the paradox of the soul.

IX

What is the Gospel? "The most wonderful thing has happened!" The Gospel is the good news that God is Immanuel—God with us. Preaching is essentially the proclamation of that Event. So preaching can never be an aloof discussion: "It is probable, all things considered, that Christianity," et cetera. Preaching can never be impersonal: "One may venture the opinion, speaking in general terms," et cetera. Preaching can never be cold, "If you

care to listen, I have some tidings to convey of a certain, importance," et cetera. Preaching can never be casual or careless: the preacher is speaking as a lost man to lost men of a Shepherd who has come to save the lost. Preaching can never be showy: think of a man entangling the "good news of God" with his own pride! Preaching is what Dr. Herbert H. Farmer has called "an I—thou" encounter—the direct appeal of a man to men. It is quiet, awe-struck, eager, impassioned, joyous, urgent; and it is expectant. It should look for the transformation of life in swift conversion. For all conversion is swift: the entrance of God's Word is swift, and the act of acceptance is swift, however the time-period between the two may vary. Preaching should expect that men, hearing the Good News, will exclaim of their salvation (individual-social):

> "The bolted door had broken in,
> I knew that I had done with sin.
> I knew that Christ had given me birth
> to brother all the souls on earth."

For preaching has power, because the Gospel has power. But that glad knowledge is tomorrow's task. We shall inquire then about the power of preaching—we who have faithlessly wondered if it has any power. For today we are content to ask, "What is the Gospel?;" and to answer, "The Good News of God in Christ." A saint knocked at the door of heaven, and a Voice said, "Who is there?" "I, Lord." There was a silence, and the door was not opened. The Voice asked again: "Who is there?" "I, Lord." Another silence, and the door will still shut. Then the same question: "Who is there?" The saint, being a saint, suddenly understood; and quietly said, "Thou, Lord." Then the gate was opened. Preaching begins in a self-surrender. Then it breaks in upon a sinning, sorrowing world: "The most wonderful thing has happened! Something greater than life, greater than death; stronger in healing love than the destroying power of war, stronger in grace than the double power of sin. God, the very God, has come to earth in Jesus. Behold the Man!" Preaching is the proclamation of the Gospel.

The Christ of the Apocalypse

H. W. Tribble

It is in the author's interpretation of the meaning of Christ for the people of his day that we are to find the basic purpose and validity of the Apocalypse, the Revelation of Jesus Christ given to John. The book should be studied not as a guide in dispensationalism for the purpose of setting up a chart concerning that which will take place at the end of the present age, but as a realistic Christian interpretation of history, as a tonic for Christian faith. The symbols, the figures of speech, even the numbers, were used by the author as means of conveying a definite and practical message to the hard-pressed Christians of his day—probably the period of the reign of Domitian. Many of those figures and symbols were drawn directly from Old Testament apocalyptical literature. That they were well known to the author's intended readers is to be assumed. With great skill he wove them into a mosaic with Christ at the center.

I. The Historic Jesus

There are few direct references in the Apocalypse to the life that Jesus of Nazareth lived, or to his teachings as they are recorded for us in the Synoptic Gospels. Nevertheless the careful reader cannot fail to see that the historic Jesus is definitely in the background. The twelfth chapter gives an insight into the place of Jesus in history. The woman represents the church, with special reference to the Old Testament. It is out of the Old Testament covenant and the promises and prophecies that it contains concerning the fulfillment of God's purposes that the Messiah comes. In 5:5 we have a reference to his lineage; he is the Lion of the tribe of Judah, the Root of David. In 3:21 we have a veiled reference to his earthly ministry: "He that overcometh will I give to him to sit down with me in my throne, even as I also overcame and sat down with my father in his throne." In 21:14 we have a reference to the twelve apostles of Jesus.

The author knew the facts concerning Jesus, but was concerned primarily to give an interpretation that emphasized his sacrificial death and triumphant resurrection.

II. The Messiah

Jesus is interpreted in the perspective of the Old Testament Messianic hope. He is the "root and offspring of David, the bright, the morning star" (22:16 compare also Numbers 24:17 and Isaiah 14:14). In 3:7 it is said that Christ has the key of David (compare Isaiah 22:22).

Throughout the Apocalypse Christ is the Coming One. "Behold, He cometh with clouds; and every eye shall see Him. . . ." (1:7). "Behold, I come quickly; and my reward is with me, to render to every man according as his work is" (22:12). Other references could be given. This is the hope that gives buoyancy to the book. The promise of Christ that he will return is to be fulfilled. He will rescue his people and make of them a Kingdom to the glory of his Father.

One of the favorite designations of the Messiah in the Old Testament is Son of Man. In the first chapter of the Apocalypse he is referred to as one "Like unto the Son of Man," standing in the midst of the churches. And in 14:14 he appears sitting on a white cloud "Like unto the Son of Man." This reminds us of the use of the phrase in Daniel 7:13 and also in the teachings of Jesus. Jesus often used this manner of self-designation, probably against a combined background of Daniel and Ezekiel.

The interpreation of Jesus as Messiah in the Apocalypse goes far beyond the Old Testament rabbinical teaching. Here we have a view of Christ as the spiritual Messiah rather than a national deliverer. His Kingdom is to be spiritual, established in redeeming love and extending to all nations through the grace of God. National lines tend to disappear, for all nations are brought together around the one Saviour and Lord.

III. The Deity of Jesus Christ

There is no hesitation on the part of the author in carrying his view concerning the Jesus of history as the Messiah to the lofty level of essential identity with God. In the sixth chapter it is said that many will try to hide themselves "from the face of him that sitteth on the throne, and from the wrath of the Lamb." The One on the throne is God the Creator and Jesus is the Lamb. The theology of that is the doctrine of the deity of Jesus Christ. In 2:18 he is referred to as the Son of God. In 3:21 he definitely refers to his relation with God as Father. This verse should be compared with the seventeenth chapter of John's Gospel. If it is true that the deity of Jesus Christ is at the heart of the Gospel according to John, it is equally true that the same basic conception runs through the Apocalypse.

Christ is given the titles of God. Swete calls attention to this truth in a very clear manner.[1] Christ is referred to as the Living One (1:18), as the Holy and True (3:7), as the Beginning and the End (22:13).

The fifth chapter gives three excerpts from the hymns of praise that the four living beings and the twenty-four elders around the throne sing unto Christ as the Lamb. When we compare these expressions of praise addressed to the Lamb with those in the fourth chapter addressed to God our Father and Creator, we see that there is in the thinking of the writer of the book no essential distinction between God the Father and Christ the Son. There is a functional distinction, a distinction in personality as we try to state it in our doctrine of the Trinity, but not a difference in essential nature.

Passages in the Old Testament which clearly relate to God are quoted in the Apocalypse in a manner that applies to Christ. Swete calls attention to this (clxii) and suggests the following examples: Deuteronomy 10:17 (Revelation 17:14); Proverbs 3:12 (Revelation 3:19); Daniel 7:9 (Revelation 1:14); Zechariah 4:19 (Revelation 5:6). These indicate as he points out, that the writer, "seems either to co-

[1] The Apocalypse of John, Page clxii.

ordinate or to identify Christ with God." But he is certainly not setting forth a ditheism, for the book throughout is rigidly monotheistic. Gebhardt,[1] long before Swete, made much of the same emphasis. He compares 1:14f, 2:18, 19:12 with Daniel 10:6. In 7:17 it is promised that the Lamb will lead His people to fountains of water, and the same thing is said of Jehovah in Isaiah 49:10.

In all these passages, in fact throughout the Apocalypse, the author seems to place no restraints upon the range of his imagination in ascribing absolute deity to the Lord and Saviour of the Christians.

While it is true that we do not have a ditheism in the Apocalypse, it is equally apparent that there is no Sabellianism here. As Gebhart points out, the Lamb is never referred to as sitting on the throne, but by the throne, or raised to the throne. In other words, the conception is that of the eternal God expressing his authority and power through the eternal Son. There is a distinction, yet without separation. There is a subordination, yet without lowering the Son to the level of creation. He is one with the Father, yet he is the Son. He rules in God's universe, yet he does not supplant God on the throne. That is the gist and essence of the Christian doctrine of the Trinity.

IV. The Lamb of God

In the Apocalypse the name Jesus occurs ten times, the name Christ four times, and the name Jesus Christ seven times. But he is referred to as the Lamb twenty-nine times. This gives some idea of the major emphasis in the book. Against the background of the Old Testament and the historic data concerning the earthly ministry of Jesus, the author sets forth his view that the central significance in our doctrine of Christ must be found in his redeeming work.

In the first chapter he is represented as high priest. The description beginning with the thirteenth verse is very definitely in the symbolism that refers to the high priest.

[1] The Doctrine of the Apocalypse, Page 85f

But we must remind ourselves that this picture is introductory to the view of the entire book. Christ walks among his churches in the form of a high priest, but we see him throughout the Apocalypse as the Lamb of God. There is no conflict between the two conceptions. The high priest of the Old Testament presented an animal sacrifice as a substitute for himself; whereas Christ our high priest presents himself, the Lamb of God slain from the foundation of the world, in his sufficient sacrifice and ministry of reconciliation.

In order to understand the use of the designation Lamb of God we need to remember the Old Testament background. There the figure carried two meanings. The first is that of the animal that was sacrificed for the people. This is clearly set forth in the sixteenth chapter of Leviticus and the twelfth chapter of Exodus. There is definite symbolism in the use of the lamb in these passages. The blood substitutes for the blood of the people, and is accepted by God.

The other meaning points to the characteristics of the lamb, and the main passage is the fifty-third chapter of Isaiah. "When he was afflicted he opened not his mouth; as a lamb that is led to the slaughter and as a sheep before his shearers is dumb; so he opened not his mouth." It is in this passage that the Old Testament conception of substitutionary atonement reaches its loftiest height. Here the priest is the servant of God presenting himself. And through the sacrifice of himself the sins of the people are forgiven. His suffering is vicarious.

We must also note John's references to the Lamb in his Gospel. He quotes John the Baptist as saying concerning Jesus, "Behold the Lamb of God that taketh away the sin of the world." John the Baptist here is the representative of Israel under the old covenant. The appearance of Christ marks the establishment of the new. The best that the old covenant can say is that there is a provision made for the plan of God. And now the best that the new covenant can say is that the need has been met. Jesus Christ our Saviour, crucified for the sins of the world, is the Lamb of God, slain

in sacrificial offering that redeeming love might have an effectual means of achieving its end.

Here in the Apocalypse the Lamb is triumphant. In the Old Testament the lamb is a victim. It is used in the religious ritual for a symbolic purpose. God accepts the sacrifice, but the lamb remains a victim. In the Gospels Christ in his death appears to be overcome by the enemies of the righteousness of God. The mob is not stayed, its violence is allowed to achieve its full fury upon the undefended Nazarene. But then comes the resurrection, the stone is rolled away, the soldiers are pushed back, the day spring from on high drives the clouds of sin and death back from the presence of the Son of God, and now the Christ of the Apocalypse is the Lamb triumphant. He is no longer a victim, but the victor. He is not to be pitied in defeat, but to be praised in triumph. As Charles points out: "The Lamb is at once the triumphant Messiah, leading his people to victory, and the suffering Messiah who lays down his life for his people. This latter conception is non-Jewish."[1] Nevertheless it is grounded in the Old Testament.

This suggests that all that is symbolized in the Lamb will also be triumphant. Christ is the Lamb slain as a sacrifice, but he is now exalted to the throne of God, and he will soon come again in power and glory to judge the world (1:7; 14:4-16; and 22:20). As "the bright, the Morning Star" (22:16) he will then usher in the consummation of his kingdom.

So here we have a combination of sacrifice for redemption and triumph. The conclusion is that victory will come through redeeming love. In the first chapter we are told that Jesus Christ is the faithful witness and "the ruler of the kings of the earth." And we are also told that he loves us and loosed us from our sins by his blood. In the fifth chapter when power is needed to break the seals, it is the Lamb, not the Lion (perhaps it would be better to say it is the Lion in the form of a Lamb) who meets the need. The hymn of praise says, "Worthy art thou to take the

[1] R. H. Charles, Critical and Exegetical Commentary on the Revelation of St. John, Volume I, page cxiii.

book, and to open the seals thereof, for thou wast slain, and didst purchase unto God with thy blood men of every tribe. . . ." This is the eternal principle of divine love, as suggested in 13:8. It is no temporary expedient, it is no escape mechanism, it is no second choice in time of crisis. This is the eternal and unvariable principle of righteousness and truth. Evil is to be overcome with good. Hate is to be vanquished by love. Sin is to be solved by forgiveness.

If this is the method of Christ in salvation, it must also be the method of the followers of Christ in service. They are to conquer by the same method. The redeeming power of Christ aims not only at the cancellation of guilt; but also at the destruction of the power of sin in man and in the world.

The Apocalypse gives us no theory of atonement. But it does give us an inspiring insight into the meaning of the death of Christ. The figure of a purchase is used in 5:9 and also in 14:3, but this does not suggest the old ransom view. We cannot understand the full import of the figure by reducing it to a three-way business transaction. We must see it rather in the light of a personal relationship between man and God. He purchased us unto himself by the sacrifice of himself in death, and now we belong to God. The emphasis is upon the result, rather than upon the process of achieving the result. The fact of the atoning death of our Lord is strongly affirmed, but the theoretical explanation is left to the theologians.

V. The Cosmic Christ

Throughout the New Testament we find occasional efforts to lengthen the vision of the redeemed as they undertake to interpret and state their faith concerning their Lord. Our Saviour is the historic Jesus but he is vastly more than a figure in history; he is the Messiah of Israel, but he is infinitely more than a people's deliverer; he is the perfect man, but he is vastly more than humanity. We do not adequately lay hold upon this insight into the

nature of Christ without seeing the conception in a cosmic frame.

In the Apocalypse we have the Christ of the Gospels, but there is a change. The weaknesses and limitations of his humanity have passed away. He was slain as a victim, but he is now victorious. He was the woman's son, but he has been caught up unto God and unto his throne, where he sits and reigns with his Father. He was dead, but now he is alive forevermore. He has not lost the significance of his incarnation, but he has entered into the glorious consummation of it.

As Charles points out,[1] "Nowhere in the New Testament is the glory of the exalted Christ so emphasized." He is the Sovereign of the dead, the Ruler of the living, the Resurrection and the Life, the supreme Head of the Church, the center of all its life, and the master of its destinies. Even over those who are beyond the borders of the Church, "He exercises a silent yet real sway, which more and more will come into manifestation and break in pieces the hostile peoples, (2:27; 12:5, 19:5); for He is "King of kings and Lord of lords" (17:14 and 19:16). And to Him is committed the Messianic judgment (1:7; 14:4; 18-20; 19:11-21; 20:7-10; and 22:12)."[2]

In the fourth Gospel we find central emphasis placed the Logos idea. This is prominent in the prologue, and it gives color and direction to the thought of the entire Gospel. The same basic conception appears in the Apocalypse. In 1:17f he is referred to as the First and the Last, and the Living One (compare John 1:[1], 2, and 4). In 19:13 he is referred to as the Word of God. As Gebhardt indicates (92f.), this is not only a Johannine conception but it appears also in the Old Testament particularily in the wisdom literature.

Another phase of the Logos idea is the pre-existence of Christ. This is involved in those passages where Christ is referred to as the First and Last, the Alpha and Omega (2:8; 3:14; and 22:13). The faith of the New Testament is

[1] R. H. Charles, op. cit. Vol. I, p. cxi.
[2] Ibid.

very positive in affirming that the Christ whom we know as the Jesus of history is eternal. He existed as the Son of God before he became Son of man. This is the cardinal distinction between the Johannine conception of the Logos and the Philonic conception of the Logos. Gnosticism interpreted the logos in terms of an idea, or an aeon, or a cosmic principle. The New Testament interprets the Logos in terms of Christ, the winsome Saviour, the attractive Friend, the One to Whom we feel our souls drawn in all types of experience.

The Logos is also the medium of creation. This is distinctly a part of the teaching of John's Gospel. "All things were made through him; and without him was not anything made that hath been made" (1:3). In Revelation 3:14 Jesus refers to himself as "the beginning of the creation of God." This is definitely in line with Paul's statement in Colossians 1:15: "Who is the image of the invisible God, the first-born of all creation." If there is any doubt about Paul's intention to make clear Christ's relation to creation we need only to read on into the next verse: "For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Then Paul adds this significant statement: "And he is before all things, and in him all things consist." It is very much in that vein of thought that the Apocalypse refers to Christ as the beginning of the creation of God. He is not the first creature, but he is the one who begins creation. All the creative works of God are accomplished through Christ. The efforts to read into such expressions the view that Christ is the first of created beings runs contrary to the whole trend of thought in the New Testament.

As Gebhardt points out, if the writer of the Apocalypse had meant to say that Christ was the beginning of the creatures of God he would have used the word **ktismata** instead of **ktiseos.** The phrase, the beginning of the creation of God, can mean nothing else, says Gebhardt, than

principium creationis, the principle of the creation of God. This seems to find confirmation in 1:17f. and 2:8.

The Christ of the Apocalypse, then, is the same cosmic Christ of Paul, the Epistle to the Hebrews, and the Fourth Gospel: transcendent in glory, inexhaustible in power, the source and support of the universe. Our Saviour and Lord is the infinite and unconquerable Ruler of the universe.

The Will: A Way to Faith

John Taylor Stallings

Few would deny that in our day faith has grown more difficult. The poignant sorrows and shattering disappointments which have swept our world like a storm have left multitudes of men with a sense of defeat or hopelessness. Confidence in the grace of God and value of man has been weakened. Many doubt the rationality of the universe and the significance of human life.

No one would deny that the decay of faith has brought a sad declension in the sense of worth of human life. Our spirits have been bereft of their strength and joy. A deadness, like that of vegetation to which water has been denied, has overcome our being. The gladness which men feel when God seems near and real is gone. We are in mental distress, our lives are uninspired, and our spirits are sterile.

Many of us are yearning for a new age of faith. We are praying for a great revival of belief which will give beauty, richness, and depth to our lives. For we have sensed anew the ageless truth that only through faith can men be transformed and brought into a new and higher life. Only a vital faith can work social regeneration and inspire men to build a social fabric in which life is given worth, and in which brotherhood and peace can dwell. For meeting the social emergencies of our day and for redeeming the individual life only faith will suffice.

The Foes of Faith

One foe of faith is a disbelief in life. There is a skepticism which sees in the universe nothing more than the impersonal and unfeeling forces of nature. It is blind to the beauty, order, and goodness of the world. Those who hold by it may believe in a Life Force, but they do not attribute purposiveness to it. Life appears without moral meaning or governance. These skeptics see the whole creation groaning and travailing in pain, but they do not foresee that it is "waiting for the manifestation of the sons of God." They have no consciousness of the divine purpose in life;

they have no spiritual vision nor sense of spiritual things. They deny to life the dignity and hope which spring from belief in the spiritual nature of man. Often they seek to content themselves with fleshly satisfactions, and turn to self-seeking and pleasure. For them faith dies.

Closely akin to this form of disbelief is skepticism regarding goodness. We have long had the cynic among us, but recently his tribe has increased. While the skeptic's soul may be simply desolate, the cynic's soul is scornful. He is blind to the heroic virtues of men and women, but is ever mindful of all deceit and dishonesty. He discounts all efforts at goodness, and scoffs at self-denial and service. He laughs at the sacrifice of a Wilfred Grenfell and the devotion of a Florence Nightingale. At the end he says with the dying actor, "Ring down the curtain; the farce is done."

In the Romanticism of the eighteenth century human nature was idealized. In modernism man was only a little lower than the Godhead. In politics it was believed that the intelligence and integrity of the common man could be trusted, so Democracy made great progress. It was believed that men were essentially brotherly and that cooperation between industrialists and laborers could be brought about. Then came the World War, and the ill-conceived peace of Versailles, with the fearful years which followed, and now the Second World War. This tragic period has brought to light all of the stupidity, fear, selfishness, and cruelty of which human nature is capable. As a result we are losing faith in men. Many regard man as incurably selfish and stupid. Men cannot be trusted, so Democracy is a delusion. The devaluation of the individual man is the basis of the totalitarian idealogies. Personal advantage is held to be the sole motive in industry, and the authoritative state is a necessity. We give a satirical interpretation to life, and are suspicious of every lovely word and generous deed. We have allowed human frailties to obscure alike the heroism of human life and the goodness of God. So faith has perished.

A third foe to faith is disbelief in progress. To some the world appears as fundamentally twisted and tangled,

a thing of wild forces, born of chance and turned to disaster. The pessimist holds that men are selfish, cruel and lustful and can never be made better. All aspirations are futile and all endeavor is vain. Emersonian optimism is potent idiocy, and Coue was simply clowning. Only in inventiveness has man made progress, and this inventiveness is being turned to our destruction. Men are governed fundamentally by animal instinct or selfish interest, and there is no hope for moral or social progress. Already our civilization is crumbling to dust. There is no redemption for our sinning and foolish world. All ends in failure and disillusionment.

Such an outlook makes impossible an intelligent, purposeful, and happy life. It is a fatalism as besotted as that of an Arab dervish. It robs one of the sense of personality, freedom, responsibility and initiative. By this mournful prospect the sources of spiritual energy are dried up, the will is weakened, and the finer qualities of character are undermined. Unless the pessimist's outlook is changed, he settles down in an attitude of despair which paralyzes the soul and rules out faith altogether.

Affirmations of Faith

No thoughtful man would deny that there are many, many difficulties in the way to faith. We are surrounded by evils, and there is much to make us lose heart. Nevertheless, the situation is really a challenge to deeper faith.

Tennyson pictured his friend as one who

> "Came at length
> To find a stronger faith his own;
> And power was with him in the night,
> Which makes the darkness and the light,
> And dwells not in the light alone."

No one ever came into a great and strong faith save through a contest, often dark and grim, with the forces of doubt and despair. Like Bunyan's Pilgrim we still encounter Giant Despair and Doubting Castle. Yet, religious faith offers the only positive, true, and satisfying interpretation

of life. Faith stands up boldly before all of its foes and makes certain great affirmations.

Faith affirms, first of all, that our world is not irrational or orderless, but that it is uniform and intelligible, and that the Power behind it is intelligent and reliable. Our world moves by cause and effect, both on the natural and on the spiritual level. It is dependable and honest, and this is for our good; although its workings sometimes seem harsh. Only in a world grounded in reason could we develop reason and make progress in learning or science. Moreover, we live in a moral order, and retribution sometimes obscures the love behind our world. Nevertheless, growth in wisdom and in righteousness or the development of character would be impossible in a morally indifferent world. Thus the severity of God is more eloquent of His grace than sentimentalism would be. This world of law and order declares that there are goals worthy of being served and goods to be sought. It declares that while progress is not predetermined, it is possible. Every man is rewarded according to his works, not by an arbitrary judgment, but as the outworking of moral law. Societies of men rise and flourish through virtue, and decay and fall through arrogance and vice.

The Divine purpose concerning us is good. Man is neither a god nor a demon, but a mixture of evil and good. His goodness, defective as it is, is a reflection of God's goodness and a pledge of his potential Godlikeness. Our souls are full of glorious possibilities, and can be transformed and developed into things of splendour. The pugnacious instinct, which leads to hatred, cruelty and destruction, when sublimated and motivated by religious faith, is turned into a power for righteousness and for sublime service for humanity. Similarly all of our powers can be elevated and devoted to high aims. Despite all his ghastly blunders, man knows that he was meant to be something fine and great. In spite of all the sin and suffering in our world, we know we were meant to live, not in doubt and fear, but in trust and gladness. There are, too, Divine

laws of social life which can be learned and applied. These will end our social evils, and create a just and beautiful community life. For those who go God's way, life, in spite of all its struggle and pain, is good.

Again, faith affirms that the divine purpose in life can be grasped and realized. It points to men and women who were once spoiled and selfish, who are now leading pure and useful lives. It points to the fact that human history, although its progress has often been retarded, is an upward movement. It points to a host of evils, such as gladiatorial games, feudalism, witch-craft and slavery, which have been abolish. It affirms that the causes of corruption and decay can be overcome, that men who have dedicated themselves to God can set right the affairs of our discorded world, and create a just and beautiful order on the earth. It proclaims that the nations can be made just and reasonable, and brought to settle their differences by peaceful arbitration. It looks forward to the day when nation shall not lift up sword against nation; neither shall they learn war any more. Men and society can be made anew by the grace of God and the leadership of His spirit.

Of course, if we crouch terrified before the evils of life we can never abolish them. If we are paralyzed by doubt as we confront the problems and perils about us, we can only lie prostrate before them. On the other hand, if we are determined, we can master all of them. If we have faith in God we have an inexhaustible source of inspiration, strength, and power. If we are dedicated to His good purpose and filled with His spirit we can rise up to higher and higher levels of life.

How Faith Is Established

Christian faith means that we have confidence in Christ's view and way of life. He held that back of our universe is a loving God, a fatherly Being who longs for fellowship with us and who offers us forgiveness that we may enter into fellowship with Him; One who is ever seeking to create a kingdom of justice and kindness on our earth. By His

words, and love, and redeeming death, He revealed to us a God sharing life's struggle with us, sharing our pains, grieving over our sins, rejoicing over our moral victories, and seeking to bring us to lasting triumph and joy.

Jesus exhibited a perfect faith. "Have faith in God," He said to His disciples. By this principle He lived, and it kept His soul in perfect union with the Father, and clothed Him in power. Upon the conviction that God was faithful, He acted in full assurance that evils could be overcome and death itself conquered. Moreover, He knew that out of His goodness God meant to save the world. God's plan involved Him in humiliation, suffering, and apparent failure. Nevertheless, His faith in God and in His own Divine mission were so clear that He gladly gave Himself to death upon the cross. His faith was vindicated, for He conquered death, and has lead generations on toward the City of God. We look upon the example of our Lord, and our eyes are made clear and our hearts courageous. Christ has brought to light God's plan and purpose concerning us, and we yield ourselves to Him in the assurance that He will save us, guide us, and bring us, despite all disappointments and trials, to truth, righteousness and immortal triumph.

Let a man live by Christ's philosophy of life, and His faith in the heavenly Father and His plan will become clear to him. Let a man live by honor, justice, and love, and he will soon feel that such ideals belong to a spiritual order over which God rules. Moral values, such as righteousness and goodness, are not abstractions nor accidents but are the warp and woof of a spiritual kingdom. When we grasp them, we lay hold of a God of goodness and mercy, and enjoy a spiritual experience which is far more convincing than any argument. Let a man turn from selfishness to kindliness, friendliness, and usefulness; let him carry a Christian temper into daily life in home and business, let him forgive injuries done him, let him join forces with those who are seeking to establish justice and mercy in the earth, and his doubts will pass, and he will find the believing heart. Cynicism passes when we go out and seek to give worth and happiness to other lives. Pessimism

passes when we turn from debating the matter of progress, and labor to make the world clean and just and brotherly. Christ said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

After he had become famous as a religious thinker and leader Horace Bushnell was one day preaching in Yale College chapel on "The Dissolving of Doubts." In his sermon he recalls an experience of his student days. "There is," he says, "a story lodged in a little bedroom of one of these dormitories which I pray God his recording angel may note, allowing it never to be lost." He tells how doubt gripped his heart, and caused a leaden prospect to overhang the world. While in his anxiety he was pacing back and forth in his room, suddenly there came into his mind the question: "Is there, then, no truth that I do believe?" He answers that he is quite sure that he believes in the distinction between right and wrong. Then another question follows: "Have I, then, ever taken the principle of right for my law? I have done right things as men speak; have I ever thrown my life out on the principle to become all it requires of me? No, I have not, consciously I have not. Ah! then, here is something for me to do." He drops to his knees and vows before God, if there be a God, that he will earnestly and eternally seek to do right and to fulfill every duty in life. When he rises the sky seems bright as with the breaking of the eternal day. "After this," he says, "all troublesome doubt of God's reality is gone!" Then he adds, "A Being so profoundly felt must inevitably be."

Woodrow Wilson, The Dreamer

Henry Alford Porter

The dreamer is always with us. He was back in the world's yesterday. There were those Hebrew prophets, Isaiah and Jeremiah and Ezekiel and Micah, dreaming of a world that would be "filled with the knowledge of the Lord as the waters cover the sea," dreaming of a time when the "swords would be turned into plowshares and the spears into pruning hooks." There was the Dreamer of Nazareth "dreaming dreams no mortal ever dared to dream before," dreaming of a regenerated humanity. There was John the apostle with his dream of "a new heaven and a new earth" in which righteousness would reign. There was Hugo Grotius with his dream of a new internationalism, and Immanuel Kant with his dream of eternal peace, and Tennyson with his dream of "the parliament of man, the federation of the world," and Charles Kingsley with his dream of a new industrial order.

We have the dreamer with us today. And we shall have him in the world's tomorrow. The very last man the world can spare is the dreamer. How flat, stale and unprofitable human life would be without him!

The Dreamer Came

The dreamer came—Woodrow Wilson, the modern dreamer. His father was a dreamer before him—the worst kind of a dreamer, a preacher. What fun the world has over the preacher. Visionary fellow! Knows nothing of business or real life, nothing practical about him, no common sense, head in the stars half the time.

This preacher, whose home in Staunton, Virginia, has become a national shrine, had a son who became a greater dreamer than himself. This son dared to carry the ideals of a Presbyterian manse into the arena of politics. Woodrow Wilson became the greatest dreamer of American history. He himself once said, "Without vision no man will realize any high hope or undertake any high enterprise."

Men thought to discount him by calling him an "idealist," in contradistinction to the practical man who does things. And yet this impractical "idealist" had an administrative record of real accomplishment unsurpassed in the story of American presidents. He wrote his ideals into the law of the land. The federal reserve system, income tax measure, farm legislation, highway building, and a score of other beneficent measures were the outgrowth of his ideals.

The passion for human freedom was the dominant impulse of his life. He hated war because from its very nature it is an enemy of human freedom. But when at last he understood that the world conflict was not a fight between Teuton and Anglo-Saxon but a titanic struggle in which the very ideal for which he was born into the world was being placed in jeopardy, then under his firm and guiding hand the country abandoned its policy of isolation.

When war came this "idealist" flung himself into the fray with an abandon that confounded his critics. He recommended the selective draft with a suddenness that made everybody gasp. But it enabled America to send two million khaki-clad boys across the Atlantic to turn the tide of battle toward ultimate victory. He brushed aside the jealousies of nations and contended for unity of command on land and sea. It was his influence in the scales that made Foch the generalissimo of the armies, and combined the fleets of the allies under the British high command.

The Dreamer's Voice

But mightier than the strategy of force, mightier than the tread of America's victorious millions, was the voice of Woodrow Wilson. That voice was heard in the remotest corner of the globe, it reached the ears of all men, it penetrated even the turmoil of the colossal conflict.

He spoke for America at its noblest. He proclaimed in his great war message that America was in the war not only to protect her own interests, but to fight "for the ultimate peace of the world and for the liberation of its people . . . to make the world safe for democracy." He became the soul of the war and he made the war a crusade.

And it is literally true that it was the voice of Woodrow Wilson that unseated the Hohenzollerns. It was his pen that splintered the Prussian sword and caused every throne in Europe to totter. It was his voice that enunciated the fourteen points on which peace was negotiated.

When the war was over, few—very few—national leaders were able to see beyond the horizon of their own national frontiers. Only one saw the world, saw it whole, saw it in the white light of justice and brotherhood. That one was Wilson. He was the first great international statesman. It was he who gave to a disorganized and bewildered world a new international ideal. Standing at a great crossroads in history he pointed the way to a new era for mankind based on brotherhood and good will.

The Dreamer's League

He sought to embody this ideal in a community of nations, an international association which might insure that men would never again have to travel the red road of war. "I am under bonds," he said, "under bonds to my fellow citizens of every sort and particularly under bonds to the mothers of this country and to the wives of this country that I will do everything in my power to see to it that their sons and husbands never have to make that supreme sacrifice again."

It was for this he went to Europe. There he was received as the champion of a new hope and the prophet of a new vision. I was in Europe when he arrived there. No monarch ever received such an ovation. No Roman emperor returning from his fairest conquest got such a reception. No such spontaneous tribute ever before greeted any man anywhere. In cheering millions they lined the streets of London and Paris and Rome. For a few brief and shining hours he was the idol of the world. He was acclaimed almost as a new Messiah. They strewed flowers on the streets as he passed. Before his picture the Italian peasants burned candles and said their prayers. O, it was a dizzy height, the dizziest pinnacle of international fame

to which mortal man had ever been lifted, too dizzy for any man to maintain.

Then he went into the jungle of the Peace Conference. He did not come out with a Wilson peace, far from it. But "he came out of that jungle of human passion with the League of Nations clasped to his bosom, as Moses came from Mount Sinai with the tablets of God on which were inscribed the Ten Commandments, wherewith to save the world."

The Dreamer Went

The dreamer came and the dreamer went. Wilson came back to his own country where he had little honor, and he and his League went into the shadows. "They hated him for his dreams," as Joseph was hated by his brothers. Oh, it is an old story, as old as time. "Come now, therefore," said the brothers of Joseph, "and let us slay him and cast him into some pit."

So with this modern dreamer. Some tried the pit of slander. No statesman in our history was ever subjected to such contemporary vituperation.

Others would have put an end to his dreams by way of the pit of ridicule. The world has always laughed to scorn its dreamers. Ask Jeremiah and Paul if they know anything about this pit. Ask Washington if he is not acquainted with it. Ask Lincoln whom they called a clown. Ask Grant whom they called a drunkard. Ask Theodore Roosevelt whom they called insane. Ask Jesus whom they called a gluttonous man and a wine-bibber, the companion of publicans and disreputables.

There is no need to dwell upon Wilson's faults and foibles. They have been well advertised. He had obvious defects of temperament. Let his faults be all that his detractors claimed, the fact remains that no public man in the history of this country was ever subjected to a more cruel, unrelenting, unwarranted crucifixion.

And they broke him at last—broke his body, not his spirit. He undertook, against the warning of his physician, that 10,000 mile speech-making journey for his League.

"I feel that I must go out and make this fight," he said, "even if it costs me my life." It did. He came back to Washington the greatest and most tragic of war casualties.

Many pitied this soldier of conscience when he fell wounded in the course of his great fight, bearing upon his body the marks of his sacrificial love for his fellowmen. I did not pity him. I envied him. He battled to the end for a great ideal. He stood foursquare to all the winds that blew. He never flinched and he never surrendered. His head was bloody but unbowed. I did not pity him though he had met the fate of all the prophets. My pity was reserved and is still reserved for the American people who let a great opportunity go by and let a great man die unrewarded for his toils and dreams.

The Dreamer Back Again

Now the dreamer is back again—the ghost of Woodrow Wilson. He failed, men glibly said. But it was a magnificent failure. It was the sort of failure Moses had when after leading the Israelites to the border of the Land of Promise he stood on the mountain height and looked over to that Land of Promise on which his foot would never rest. It was the sort of failure men cannot forget and that keeps coming into their minds, the kind of failure that captures men's imagination and haunts their conscience.

And what will become of his dream? "We shall see what will become of his dreams," said Joseph's brothers. And we shall see what will become of Wilson's dream. A great dreamer dies, but his dream is deathless. It bears a charmed life. Wilson started something that will never stop.

I recall a sketch by an artist in a metropolitan daily at the time of Wilson's death. There in the picture you saw a hut and a shepherd's staff. The hut was empty and the shepherd gone. Out on the snow-covered hills were the sheep, the victims of wolves named "Envy," "Fear," "Hate," "Selfishness." And beneath the sketch were the words, "Who will take care of the sheep now?"

The dream of Woodrow Wilson seemed dead. But now it is more alive than ever. It is ideas that rule the world.

The true idea lives forever, and grows on and on. And "there is no power in the world like an idea whose time has come." Woodrow Wilson is abroad in the world and the day of his idea is at hand.

The Dreamer's Triumph

Now we have the big, bad wolf, Adolf Hitler. Hitler may well tremble at the ghosts he has raised, but he can face no more appalling apparition than the ghost of Woodrow Wilson with America united behind him, for his most implacable enemy is Wilson's ghost.

"America," said Wilson, "will not bring glory to herself but disgrace, by following the beaten path of history." There are two courses open to us. We may follow the beaten paths of history, which are the paths of isolation and selfishness, on which the curse of God rests, and which have finally brought to the scrapheap every nation which persisted in traveling them. Or we may take the untrodden way of international co-operation. Which shall it be?

Sumner Welles has answered: "Surely we must assure ourselves, when we achieve the victory for which we are fighting, that this free people of ours, joined with the other free peoples who are fighting at our side, will see to it that the necessary measures of international co-operation are undertaken so that this catastrophe will not occur again." And Wendell Willkie has given practically the same answer, and Senator Taft and Vice President Wallace. And the recent Republican Committee meeting in St. Louis committed the party to wholehearted support of international co-operation after the war. These are among the many signs that America is not going to follow the beaten paths of history, that her time of repentance has come, and with it a revival of faith in the truth enunciated by one greater than Wilson that "none of us liveth to himself," a truth as applicable to nations as to individuals.

We see a man yonder in Washington who literally was broken in two for a dream. We hail him as his spirit passes by. His dream of international peace and brother-

hood and good will will yet come true, please God. For the men who see visions and dream dreams may have against them the politicians of the day, but the God of the ages is on their side.

Speak, History! Who are life's victors?
Unroll thy long annals and say.
Are they those whom the world called the victors,
Who won the success of a day?
The martyrs, or Nero? The Spartans
Who fell at Thermopylae's tryst,
Or the Persians and Xerxes? His judges
Or Socrates? Pilate or Christ?

A New Covenant

Robert Henry Miller

We hear a great deal these days about "a new order," "a new world" and "world-reconstruction after the war." If the new world is any better than the old one, it will be because it is built upon a better religious foundation. In a flash of prophetic insight which is truly amazing Jeremiah gives us the blue print for this better religious foundation. It is found in Jer. 31:31-34.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers which my covenant they brake."

This covenant is **new.** It is unlike anything that the world had tried.

"And He that sitteth on the throne said, Behold I make all things new." "Therefore, if any man be in Christ, he is a new creature. Old things are passed away, behold all things are become new."

"Turn a new leaf for me, Father I pray,
This one is blotted, O take it away."

Every mother knows how a new kitchen, or an old one done over, can fill old tasks with a new spirit and a new joy. Young people thrill at the hope of a new world, a world without war, unemployment, poverty and the like. The fascination of the new is shown in people's willingness to go to a new country. Witness Abraham leaving Haran for the land of Canaan or the colonists who in recent years have gone to Alaska to build their homes. "I will make a **new** covenant."

"I will put my law in their inward parts, and write it in their hearts." A law of conduct may be written upon cold, hard stone out there, or it may be impressed upon warm living flesh in the heart. In the first instance I obey it because I must, and am unhappy in doing it because I am pulled between two impulses, the whole performance being a dull, monotonous grind. In the other case I obey the law because I want to; I am happy in doing it because

I am obeying the one and only desire I have; the whole performance now becomes an adventure upon ever new and better ways of expressing my inner purpose.

A boy ran away from home in order to escape an intolerable round of chores. That same boy, now a man, has thirty cows, a thousand chickens, one hundred and sixty acres, with children and grandchildren, and he likes it. The light load of chores was unbearable because it was a rule on cold stone. He likes the heavy load because he carries it in obedience to a law in the heart.

Two worlds are at strife today. One a world of absolute rule, slavish obedience, with delusions of super-men and a super-race. The other world is one which the church is trying to build, a world of men in whose hearts is the love of right, a world in which men, therefore, are free.

No religion or school of thought ever undertook a higher adventure or paid a finer tribute to the capacities of individual men, than this of asserting that the purpose which lives at the Heart of the Universe can be made to reign in each individual life, bringing it to its greatest fulfillment!

"And I will be their God, and they shall be my people." The new covenant of which Jeremiah speaks is **personal.**

"And I will be their God." What does that mean? It means that the people's obsession, the constant theme of their thought, is God and His purposes. You couldn't visit an hour with a good mother without your conversation including a roll call of her children and grandchildren. They are her obsession. Whenever Alexander P. de Seversky speaks or writes, you know it is going to be about airplanes. They are his obsession. Whenever Frank Lloyd Wright speaks, you know it is going to be about architecture and building. That's what he lives for. In something of the same way, you know what fills the thoughts of those who live on the level of the new covenant. It is God, His will, His work. "And I will be their God."

"And they shall be my people." Those who live under the new covenant are God's instruments on this earth for doing His Will. In a lovely book which came out of cen-

tral Europe several centuries ago, an unknown saint says, "I would be to the Eternal Goodness what a man's hand is to a man." What is that? The hand does a man's work. He takes delight in what it does. It grows more skilled as it serves his purposes. That is what we should be to God. "As you presented your members servants of uncleanness . . . so now present your members as servants of righteousness." We are God's hands, feet, lips.

Do you own some object which you would be unwilling to use for a common purpose, a suit, a knife, an automobile? Let us hold a similar standard in respect to our bodily organs. They shall not be degraded to any uses that the Heavenly Father would not approve. We are His people.

"And they shall teach no more every man his neighbor, and every man his brother saying, now the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jeremiah is saying that under the new covenant, man's relationship to God will be **immediate.** Religion will no more be secondhand, hear-say, mere tradition. Men will not deal with God by proxy. They will be able to say with the people of Sychar, "Now we believe, not because of thy saying, for we have heard him ourselves and know that this is indeed the Christ." They will be able to say with the blind man whom Jesus healed, "One thing I know that whereas I was blind, now I see."

Having attained an immediate, living relationship with God, men's association with one another rises at once to a higher level. This difference is illustrated by the following two pictures of a mother and her child.

The child is small. The mother must teach, direct and discipline the child. She is always saying, "Don't do that." "You should do this." While parents are happy in this responsibility, there is a rarer joy when the relationship rises to this second picture.

I was guest in the home of parents whose daughter was grown and had gone away from home to work. She was at home, however, during the days I was there. In my upstairs room, without any effort to eavesdrop, I was able to

hear about five per cent of the conversation. They talked with lively enthusiasm. Now and then I could hear a chuckle, or the daughter say, Mother, and the mother repeat the daughter's name. It was music to hear. This is a picture of human fellowship when men shall all know God, "from the least of them even unto the greatest of them."

A widow, the mother of six children said, "Sometimes I get almost desperate for the companionship of someone I don't have to carry." This expresses only a natural craving of the human heart, and in no way reveals imperfection in her love for her children.

"For I will forgive their iniquity, and I will remember their sin no more." In the progress of mankind, as well as in the growth of an individual, there is no deeper need than that of getting away from past mistakes. How can a man escape from a past which is his enemy and the enemy of all his ideals? "Who can deliver me from this body of death," cried the Apostle Paul. The only price Heaven asks is that man should hate his mistakes and in his heart of hearts long to do better. "I will forgive their iniquity, and I will remember their sin no more."

Experiment in Pastoral Clinic

R. Lofton Hudson

There is still a question in the minds of many religious leaders, particularly preachers, whether a pastor can afford to spend much time on psychology. Some fear that if he studies psychology, he will depend upon its laws rather than upon the power of the Holy Spirit. Others speak right out and say that psychology is not a science and may be relegated to the class of interesting superstitions such as alchemy, astrology, phrenology, and palm-reading. Too often, also, it is dismissed as merely a sort of glorified common sense, not uncommon to us all if we wish to use it. A very earnest pastor recently asked me if I did not believe that most people who have mental "kinks," or neuroses, would recover without outside aid if they were given enough time. The answer is yes and no. Yes, probably as many as would get well of purely physical ailments if no doctor were called; and no, because if mental cases recovered of themselves, there would not be in the United States more occupied beds in mental hospitals than in all other hospitals combined.

Psychology is already justified by its fruits. If the present international conflict adds to its momentum to an extent commensurate with the effect of World War No. I, we may expect an extraordinary growth in interest along this line in the immediate future. There will probably be freak psychologists in the future, as there have been in the past, particularly among the laborers in the vineyard. They will set forth fads and philosophical guesses as bona fide conclusions, but needless to say the foundations of psychology are probably capable of standing the strain. One is reminded of the words of Sir Clifford Allbutt of Cambridge: "It is one of the misfortunes of science, as it is of social adventures, that every new point of view, as soon as revealed in part, is mobbed by a crowd of half-educated thinkers, among whom fanatics and imposters find many dupes." This is particularly true of a new science. Because psychology has many counterfeits and distortions, some

religious leaders have made the error of "throwing out the baby with the wash." It would be well for us to remember that medicine has done its share of blood-letting and pill-giving, and even now is not without its errors and stupidities. But the church is reconciled to the use of the findings and theories of medical science, even glories in its ministry. However, when it comes to availing ourselves of a similar kind of mature, sound investigation, as we have in psychology, many pastors are metaphorically still carrying buckeyes in their pockets and tying asafetida around their necks. A few are even exercising to insure themselves against the influence of these new ideas. They fear that they are about to suffer from competition. A minister who has the care of almost a thousand souls asked me in all seriousness, and with some anxiety: "Have you been reading anything lately about psychology and psychiatry displacing religion?" It was grimly amusing, to see a minister of the Gospel so perturbed over such an obvious error. I recommended that he read the last chapter of Jung, **Modern Man in Search of a Soul.**

The modern minister finds himself faced with all of the old problems that have harrassed his predecessors, and some new ones thrown in for good measure. Everyone knows that he professes to have arrived at some conclusion about the divinely ordained way of life. He also presumes to have some insight into the secret of living that life. But men generally have missed the way, as he sees it. Some have defaulted through indifference, others have met defeat in licentiousness; or even more deplorable, others have sought God, after a fashion, and have not found Him. Gospel ministers in other periods of history have faced these similar types and have interpreted them in the light of their religion and culture. For example, it has been only a short time since many cases of insanity were dismissed as demon possession; and even later nervous disorders were thought of as imponderable disorders of the soul.

My generation faces the old disorders from a new and, to say the least, a more effective viewpoint. Parallel with the increase in tension on what one has called the "twen-

tieth-century nerves" has been the growth in the study of the problems that might be called spiritual or mental. By spiritual problems one means precisely such problems as come from the individual's failure to adjust happily to his environment, both within himself and without. These are generally called "functional" disorders, that is, arising from other than a purely physical basis; and these constitute a large portion of the cases that come to the physician as "nervousness." When they are in a milder form, he calls them neuroses; when they have developed into such a stage that the individual must be confined or cared for by others, he classifies them as psychoses—what the public and the courts call insanity. The initial phase may have been a sense of insecurity, chronic unhappiness, fear in the form of worry, resentment, injured pride, or some other regrading inner conflict.

What does all of this have to do with the minister? For one thing, if he understands the type of reaction that is symptomatic of the more serious difficulties, he may more intelligently advise the suffering individual. Again, many nervous disorders have religious connotations (like "Case 7-L. B." below). Not infrequently someone comes to talk with the minister about his soul, distressed over his relationship to God, when the real trouble is a repressed sense of guilt over some misdeed of the remote past, or some social maladjustment. In some cases little permanent good would result from prayer and consecration or reconsecration if the real trouble is not uncovered.

Such a case was a middle-aged lady who came under my observation whose chronic worry and insomnia dated back to an abortion which left her with an overwhelming sense of shame. As one can readily see, such a problem has a religious connotation. Many persons who come to a minister with problems of a nervous nature will go to a physician upon the minister's advice, who otherwise might unwisely suppose that there are no concomitant physical ailments. Psychology plays the role of furnishing the minister with the tools for understanding and handling these problems. Since psychology is primarily the study of

human behavior, it is obvious that it overlaps the field of religious work, and particularly pastoral work. Why should a minister neglect to know and apply the findings of experimentation in a field so closely related to his own? Would not this approach aid rather than hinder his ministry to the spiritual life of his people? Or, frankly, can the pastor conscientiously minister to his people unless he avails himself of every means for understanding and aiding those who need him most? The point of view of this paper is that good technical psychology and spiritual religion go hand in hand in meeting the problems that the Christian minister faces in his pastoral work. With this in mind the author has attempted to develop his own technique.

Case 12-A. K.—A man thirty-one years of age was met by his pastor who waited in the lobby of the jail for his release. Their acquaintance had been casual as A. K. had been for years an inactive church member. He had now finished serving a fifteen day jail sentence for possessing whiskey. The pastor carried him in his car to his study for an interview, which A. K. appeared to appreciate. The case history reveals that he was next to the youngest of five children. His mother, who was burned to death when he was fourteen, was overly fond of him and defended him against a puritanically strict father. After his mother's death he was pampered by his grandparents. A. K. never had any responsibilities until he quit high school and started to work in a factory. He soon married an industrious, over-idealistic young woman, from whom he was divorced in about eighteen months. They had one child. He is still passionately in love with his former wife and son but has no hope of ever restoring the wrecked home.

A. K. gets drunk frequently but believes he could go straight if he could get his family troubles off his mind. He complains of being very unhappy, of feeling bored a good deal of the time, of feeling that people are making unkind remarks about him, of spells of depression, etc. A psychological test given him showed that he ranked above the average on "social attitudes" but that he was much below the average on "adjustment."

The minister had from one to five interviews a week with A. K. for about two months. During the second interview he remarked, "When I went down the street after leaving your study the other day, I did not feel any more that people were looking at me and saying, 'There goes that drunkard,' and that is the first time I have felt that way for a long time." He began attending church and finding places of service. Occasionally he would break over and drink. At one time during the interviews he stayed off of drink for three weeks. Then came a relapse. Later he moved to another city and the minister's contact consisted of a few lines saying that he was still doing better.

Many cases of chronic alcoholism, like A. K.'s, could be cured, the writer believes, by continuous long-time effort. The procedure was that of psychological analysis, by use of tests and oral examination; then an attempt was made to lead him to understand himself in the light of his background and to formulate his own sound principles of thinking and action. Next by prayer, friendship, and suggestion, he was encouraged to make new identifications, to feel that God and his Christian friends were a source of help to him and might be relied upon for emotional security. But it was difficult to overcome a faulty background. The laws of spiritual and mental health had been violated too long. He was not able to stand on his own feet emotionally and to adjust himself to the inevitable demands of his environment. There are many, like A. K., who have had a normal religious conversion, but have been overcome by the effect of subsequent transgressions. From a pastor's viewpoint, they are sheep astray. And since nothing can be done in many cases about their environmental life, one must resort to reconstructing their inner attitudes. This is difficult, and sometimes impossible, but the reward of even partial recovery is worth the effort.

Case 20. F. A. S. was reported to her teachers in high school for using vile language. Since the local minister was doing some personnel work with behavior and educational problem students in the school, the case came to his attention and an interview was arranged.

F. A. came from a very religious home. Her father was a General Baptist and her mother a Nazarene. She was a member of her father's church and president of a Sunday School class, but felt that she had "fallen from grace." Her earliest memory was a severe whipping which her father gave her when she was three or four years old. The occasion was her "cussing" a cat. She did not know what the words she had used meant, therefore deeply resented the punishment. Her profanity and vulgarity began when, three years ago, she had stayed with her aunt, who, though F. A.'s mother did not know it, was very profane. For two years F. A. had secretly gone with a boy of whom her family did not approve. These clandestine engagements had left her with a sense of fear and shame that was very unsatisfactory. Her parents sent her away to a school of music in another city when she was fourteen, hoping to keep her from marrying this boy. There she began drinking, but has quit since.

F. A. has an intelligence quotient of 92. A personality test showed her about average in her attitude toward her teachers and students. She is poorly adjusted at home and is beginning to realize that her bad language is not getting her what she wanted at school. She has noticed that many of the students "looked at her funny" and tended to withdraw from her.

It was explained to F. A. that her profanity and her social irregularity were largely due to resentment and loneliness. The experience upon which her earliest memory was based served as a symbol of her whole attitude, if not a causal factor, in her bad language habit. She faced the fact that, having once been the family idol and pet, particularly since they could show off her singing, she now was suffering emotionally for lack of attention and appreciation. Then her religious problem was faced. She was encouraged to pray for forgiveness and to exercise faith. Later interviews showed that she felt better about her whole life and the school authorities admitted some improvement. Her feeling that "people looked down on her," a projected sense of guilt, was leaving. A month after the

first interview her family moved to another state, so the case record must naturally be incomplete.

Case 14. R. S., a day laborer, was 36 years old, with a wife and two children. He had spent seventeen months in a mental hospital and is reported to be "half crazy" now.

The first interview, at the request of the minister, revealed that he was afraid he would have to return to the hospital. He complains of pains in the back of the neck, cramping of hands, dizziness, lack of orientation, and worry. He has had syphilis since about 26, but has been treated twice, and pronounced cured both times. The doctor at the hospital, very unwisely it seems, told him that he would never be any better. Since his release six months ago, he has been growing worse, losing "pep," and worrying more and more. He sleeps very little and complains of restlessness. His worries are centered around "never being well enough to work" and fear that he will "go completely crazy."

After a careful study of causal factors (extending over several interviews) as a clue to his worries and fears, three methods of approach were followed. First, some time was spent teaching him how to relax physically, so that he might get some rest. He was accustomed to sit for hours in a semi-stupor, staring into space. During one interview a mild hypnosis was used to teach him the "feel" of relaxation, and to give an opportunity for the minister to suggest ideas of hope and faith in order to counteract the mood of depression and fear. Second, a part of each interview was spent in analyzing the basis of his worries and his delusions. Contrary to his own opinion, and probably the opinion of the doctors, there seems to be little evidence that syphilis has destroyed his brain tissue to the extent that he cannot think and act straight. Also, use was made of his religious experience. He was led to form the habit of daily reading of the Bible, of prayer for recovery, and of exercising faith. He had been converted early in life but was suffering from a protracted sense of guilt as well as some other spiritual difficulties.

R. S., contrary to the prognosis of the doctors, is working an average of four days a week, eating a solid diet, and

believes he will get completely well. This is six months after the first interview.

There are many cases like that of R. S. who cannot afford the help of a physician. In the first place, psychiatrists are not available to the outlying districts and small towns of our country. Even if they were, it would take hundreds of dollars to require the time of a physician for dealing as painstakingly as disorders of the mind and soul often require. In one case when an elderly man came to the author troubled with the fear and worry that he was "wrong spiritually," and subsequently confessed that he was practicing masturbation, he was sent to my physician for a physical check-up and at the same time asked the physician's advice in the case. The doctor said that he had a hopeless case of hardening of the arteries and that the harm done to his emotional stability by his fear and sense of shame was much greater than any other harm that could possibly be done. A physician may be an indispensable aid in dealing with many people who come to the minister's attention, but there are many cases whom physicians pacify by giving some nerve sedative, that would better be handled by a minister. Likewise, of course, the minister gets cases that should be immediately referred to a competent physician.

Case 7. L. B. was referred to the minister because her trouble seemed to be related to religion. She was depressed and worried constantly because she "was afraid she was not saved." Two weeks earlier this thirty-six year old, intelligent school teacher had quit teaching because she "was nervous and just couldn't hold herself together." This was the fifth nervous breakdown that she had experienced.

The first two had been centered around delusions of having contracted syphilis—although she has always lived an exemplary and rather sheltered life. The third one was a delusion that she had broken up her home (her father's home) and her church. The fourth one "floated" between a demon-possession delusion and syphilis. Now she has a fixed delusion that she is "lost" and fears that she has committed "the unpardonable sin" and is possessed of

demons. She had gone during the fourth spell to a physician at a private mental hospital for consultation and when she told him that she believed that she was possessed of demons, he replied sarcastically that he did not believe in good spirits, much less in evil ones. She was offended by this and refused further help from him.

L. B. complains of attacks, lasting for hours usually, of terrible suffering (not physically located), of insomnia, and of constant fear that something terrible is about to happen. There are no physical symptoms such as weakness, dizziness, headaches, etc., which one might expect with such fits of depression. She cries, talks incoherently, and pities herself when these spells come on. They occur suddenly, "like some demons had taken hold" of her; and the doctor's prescription (a bromide preparation) has little effect on her.

A psychological analysis showed that she was predisposed to unhappiness and over-conscientiousness by strict, exacting, parents. She was the second oldest of eleven children. The family reported that when she was very small she would frequently say, "Poor L.——feels bad." She was inclined to be a "bookworm" when she was in school, and was always timid, but not an extreme introvert. Her earliest memory is of hiding her lunch under the side of the school house the first day she went to school because she did not know what to do with it.

When she was ten, a preacher came to her church to whom she became very much attached. She remembers wishing over and over that she had been his child. (The over-zealous disciples of Freud would love this case!) As she grew older she became more and more attached to this man although neither he nor anyone else ever suspected it. She felt that he had some mysterious power over her mind. When she was converted under his preaching at 15, she was well satisfied until the day set for the baptismal services. Then, when she expressed some doubts, the preacher and her father encouraged her to go ahead. After baptism she was satisfied until this "spell" came on her.

Now she cries and tells her father that she might have been saved had he and Brother A. not gotten her in the church.

L. B.'s trouble is most likely the result of a conflict between two very powerful motives: sex and ego. She had a very normal conversion and being a good Baptist believed that "once saved always saved." But she through the years had nurtured a secret, passionate, love for this preacher. Since she had few sweethearts and few other emotional outlets, her dammed-up affections centered on him. But this is contrary to her ideals; it is "lusting." One can see how her sense of guilt, repressed, has come to the surface, so to speak, in terrible delusions, in dreams of disaster, and in one instance, an attempt at self-destruction.

The first few interviews consisted primarily of getting the case history and of making some practical suggestions about relaxation and about the nature of nervous disorders. Care was exercised to gain the confidence of the patient. Then came the interviews in which an effort was made to unravel the tangled threads of her experiences and to show her that the cause of her difficulties lay in the fact that the mind under the strain of a conflict such as hers is capable of producing just such abnormalities as she had experienced. When she came to discover the real basis for her false beliefs they gradually disappeared. The part the interview played was that of assistance in this discovery of the real difficulty and in re-education on the basis of this new approach. For example, some suggestions on how to rationalize her fears were given. Also use was made of prayer and scripture quotations. Almost every interview was closed with an audible prayer by the interviewer. It is believed that this procedure, in addition to being a means to the end of gaining divine aid, also has the effect of a very powerful suggestion. For the patient who believes in prayer, for example, the sense of hope and expectancy inherent in the act of prayer would aid in the recovery from a feeling of despair. In L. B.'s case the greatest single period of relief, during the first few weeks, came as a result of a suggestion to her that when she arrived at her home, she would feel strong again, and that night when she re-

tired that she would feel very drowsy and likely sleep. This suggestion was repeated to the patient several times after the patient had experienced some relaxation as a result of the conversation. At the next interview L. B. said concerning her feeling when she got home after the former interview, "For the first time I felt like my old self."

L. B. has been teaching for almost a year now. She resumed her teaching four months after she had to quit. Her family states that she appears to be happier than she has been at any time since her first attack. She is now teaching a Sunday School class in her church and is apparently successful both in this and in her school work.

Because of the apparent help that psychological methods have given to certain types of sufferers, I am convinced that they are indispensable in the minister's work. This does not mean that he should turn aside from evangelism, or from institutional building, or from teaching, to become a clinical psychologist. Rather, there are sufferers who come to him and with whom he will deal, either well or poorly. Since many of these are suffering from maladjustments essentially moral and spiritual, on whom more than the minister rests the responsibility for offering efficacious assistance? Is not the choice between doing the job intelligently or not doing it at all? No conscientious minister will turn the suffering away if he has at hand the means of alleviation. He will not forget that Christ put clay on a man's eyes before he invoked the divine power. Nor that he touched the lepers. Just as the church has become reconciled to the use of medicines for the body, so should it avail itself of the use of analysis, suggestion, and re-education for certain types of mental sufferers, when the usefulness of these has been proved. And no one but the most superficial or uninformed will think for a moment that psychology can eliminate the necessity for the new birth, undermine faith in the efficacy of prayer, or displace any of our cherished religious doctrines.

Bulletin of Southern Baptist Historical Society

RIDGECREST MEETING

Since there is to be no Southern Convention this year the meeting of the Society in connection with it, as provided in the Constitution, obviously will not be held. There will be the meeting at Ridgecrest in August. Such a meeting has been held annually since the formation of the Society. In 1942 this was the most enthusiastic and altogether satisfactory meeting yet held. A program will be announced later. Let all members and friends be expectant and prepared. All annual members should send the fee—one dollar—to the Secretary-Treasurer, Dr. H. I. Hester, Liberty, Missouri.

THE VIRGINIA SOCIETY

In the past year two very considerable sums have been contributed to the Virginia Society, one of $500.00. This Society has also received some valuable materials including the very valuable historical library of Dr. George Braxton Taylor.

MATERIALS COMING IN

The small flow of materials into our archives continues to grow. Histories of churches, of associations, minutes, letters and other items have been more numerous than in preceeding years. But we must beg for more, much more. We learn that the Home Mission Board is now projecting a centennary history. It is important to have histories of the first hundred years of each of our Mission Boards and then of other forms of our work as each fulfills its century. The History of Southern Baptists in their first hundred years of separate history will of course give the basic facts concerning every phase of our organic life but cannot include full histories of any one phase. This History is making steady progress.

HISTORICAL VAULT

Dr. D. D. Tidwell, Custodian of the Illinois Baptist Historical Society, writes of the dedication of ther fire-proof vault on January 6. It was dedicated, with an appropriate program, "to the glory of God and the preservation of Baptist History."

Book Reviews

A. T. Robertson, A Biography. By Everett Gill, Th. D., D. D. 250 pages. The Macmillan Company. $2.50.

It was impossible for the reviewer to read with unprejudiced mind and heart this biography of Dr. A. T. Robertson. No attempt was made to examine the book with impartial and critical eye. Fifteen years' intimate association with him as senior colleague and gracious benefactor would color any appraisal of the merits of the book. As the reviewer read, he could not have an eye out for literary style and proportion, because his great friend lived again; and he saw more and heard more than were on the pages.

Dr. Gill is to be thanked for this admirable biography of the man who is still the outstanding New Testament scholar among Southern Baptists. To work through the great mass of biographical material demanded labor; to choose that which in the necessary limits of the book would be characteristic and yet in harmony with the purpose of the book required sympathetic understanding; Dr. Gill met the requirements. Well done.

It was a happy thought to have the chapter on Oxford, where Dr. Robertson was working on his "Big Grammar" and making friends among British scholars, written by Mrs. Robertson; it has the charm and interest that an observant and capable person puts into a lively diary. So also the chapter on Home Life by their daughter, Mrs. Eleanor Robertson Easley. In no other way could there have been given a picture of the father in his relation to his children.

An isolated life is, like a text without a history and purpose, of no value. So the book opens with a genealogy of the Robertson family. There is a description of Cherbury, Dr. Robertson's birth-place in Pittsylvania County, Virginia, and of the place it held in his memory. He was twelve years old when the hard necessities of the Recon-

struction Period forced his father to move. In his North Carolina home it seemed that the vicissitudes of the times would crush the ambitions of the sensitive boy.

His desire for an aducation was not to be thwarted. He was graduated from Wake Forest College with highest honors. September, 1885, found him entering the Southern Baptist Seminary, Louisville, Kentucky. He had made a reputation at Wake Forest as a brilliant Greek student. In the senior Greek class at the Seminary, taught by Dr. John A. Broadus, the foremost American Baptist scholar of the day, young Robertson more than lived up to his reputation; so much so, that just before his graduation he was invited to become Dr. Broadus' assistant in Greek and Homiletics. This was made possible through action of Dr. John R. Sampey, at that time assistant in Hebrew, Greek, and Homiletics. The choice of Hebrew or Greek was left to Assistant Professor Sampey. "Dr. Sampey with rare good judgment and Christian spirit replied that since he knew more Hebrew than Robertson, having taught the latter all he knew of that language, and since Robertson knew more Greek than he did, it was clear that Dr. Broadus' Associate in the Department of Greek should be young Roberston." Thus began a career of teaching and scholarship that went from success to success until it was world wide.

The path to the heights was not easy. Dr. Gill in the chapter on the "Big Grammar" recounts the labor, the handicaps, and disappointments that were overcome before the bright day of success dawned with the publication of the Grammar. The work is a veritable thesaurus of grammatical learning. How one man could do it is a wonder.

Although the "Grammar of the Greek New Testament in the Light Historical Research" is Dr. Robertson's **magnum opus**, he found time to write forty-four other books. He was an indefatigable student and worker, and his output was prodigious.

His interests and activities were not confined to Greek scholarship and its products. Dr. Gill has with nice dis-

crimination and sympathetic insight given a finely proportioned delineation of the teacher, the theological professor, the popular lecturer, the preacher, and the denominational leader.

The account of Dr. Robertson's part in the founding of the Baptist World Alliance needed to be put on record just as Dr. Gill has done.

Who can measure the influence of this great teacher? Only time. Who can know the heart of this devoted Christian? Only he who has been admitted to the sanctuary of his confidence.

This book was needed to preserve the record of high achievement of this mighty man. Dr. Gill admirably performed his task. And Dr. Robertson's students and friends will find inspiration and delight in its pages.

W. Hersey Davis

A New Philosophy and the Philosophical Sciences. By Apostolos Makrakis. 2 volumes. Translated by Denver Cummings and Albert George Alexander. G. P. Putnam's Sons. 1940. $10.00.

The author of this large set totalling 1558 pages was a Greek, born in 1831. In 1866 he established a school of philosophy which, three years later, was closed by the state "on the pretext that his teachings were subversive of the state religion." He was allowed to continue his teaching, although he was frequently arrested on various charges and once was sentenced to two years for heresy. According to the editors the main charge against him was that he taught the trichotomic view of man. However, there are evidences in these two volumes of other teachings that might well be construed as objectionable to the state and the state church. Makrakis died December 24, 1905, in Athens.

The editors are quite lavish in their praise of this man, referring to him as a modern Socrates. They note that his philosophy has gone practically unnoticed, and it is their desire to remedy that overight and secure for him a prominent place among modern philosophers.

The set contains the entire philosophical and theological view of Makrakis. Volume I sets forth his views on philosophy, psychology, logic, and theology. Volume II contains his system of ethics. The center of his philosophy is his conception of the Logos, or Christ. His sense of loyalty to Christ is perhaps the most attractive feature of his view, but he has lost much of the value of that loyalty by dogmatizing in the realm of philosophy on the basis of a theology that is definitely influenced by his church affiliation. Certainly he did not lack confidence in his system. Here is his summary statement: "My philosophical system is based on the true principle of philosophy, which all philosophical systems that have heretofore appeared have ignored, for which reason they have also deviated from all truth and have resulted in hopeless skepticism." One may well question the value of a philosophical system that builds upon such a wholesale indictment of the views of all other thinkers. But he softens the charge somewhat by passing the responsibility on to the Devil. He says that modern philosophers "had the intention of saying the truth and of avoiding error and falsehood, but (that) the Devil, the archdarkener of the human race led them to an end which proved opposite to what they had in view." The author felt called upon "to burn down their error with the fiery tongue of the Holy Spirit." His chief battle is with the universities in general which, he says, "are really obfuscatories, since the obfuscator known as the Devil and the demons of gloom lurk therein."

The translators recognize the doctrinal character of the books in the following sentence: "This work is probably the only concise exposition of the basic ideas involved in the doctrines of the Eastern Greek Orthodox Church" (Translator's preface to the section on Theology). The author states his general purpose in the following summary: "By the truths that now come to light through this new science we have exposed and disproved the error of deism, and the false religion of Mohammedanism, as well as the philosophical systems of materialism and pantheism and the

heresies of Popery and Protestantism; and we invite all the divided Christians into the unity of the Christian faith in Christ, and to abjure deceitful-minded Popery and foolish Protestantism, and to come to the bosom of the true Church of Christ."

The readers of this review will not be interested in finding an easy way to embrace the faith of the Greek Orthodox Church. Nor will serious students find here an adequate method of bringing philosophy into harmony with the principles of the Christian faith. Nevertheless these books make interesting reading.

H. W. Tribble

Liberal Theology. By D. E. Roberts and H. P. Van Dusen. Charles Scribner's Sons. 1942. 285 pages. $2.50.

This is a volume of essays published in honor of Dr. Eugene William Lyman, who become Professor Emeritus at Union Seminary in New York in 1940, after twenty-two years of active service as Professor of the Philosophy of Religion. It is also an appraisal of liberal theology. These two purposes, along with the scholarly treatment of each assigned topic, combine to give the volume real value and justify its selection by the Religious Book Club.

In the first chapter Walter Marshall Horton gives a biographical sketch of Dr. Lyman, the tone and pace of which is set by his opening sentence: "The life of a thinker is the history of his convictions." He presents Dr. Lyman as a liberal theologian in a place and period of great importance. He interprets Lyman's thought in terms of his epistemology, metaphysics, Christology, and ethics and eschatology.

The second part of the volume consists of seven chapters dealing with the History of Liberal Theology. Dr. W. E. Hocking defines liberalism. Dr. J. A. Bewer gives a specimen of the use of liberal methods in the study of the Old Testament, and Dean Mary E. Lyman does the same for the New Testament. Prof. E. R. Hardy, Jr., gives a summary of liberalism in English Catholic thought, while Prof. A. C.

McGiffert, Jr., interprets it in Protestant thought, and Prof. R. M. Jones treats it in relation to mysticism. Prof. Cady interprets the attitude of liberal theology to other religions.

Part III includes eight chapters dealing with the Foundations of Liberal Theology. Prof. Montague gives a prolegomenon, while Prof. John M. Moore deals with the relation of knowledge to revelation. Prof. David E. Roberts has a chapter on Philosophical Theism, while Dr. John C. Bennett's chapter is on The Christian Conception of Man. Prof. Van Dusen writes about Jesus Christ, while President Coffin discusses the Scriptures. Dr. D. C. Macintosh writes on Eternal Life, and the last chapter is by Dr. W. A. Brown on The Church. The volume is concluded with a list of the writings of Dr. Lyman.

The book demonstrates the fact that a group of liberal theologians cannot be put into any fixed classification that calls for agreement in views. Nearly every chapter presents a distinct interpretation of liberalism. One writer defines the term in relation to the root idea of the world **liber.** The liberal is the man who is free in his thinking. And liberalism is primarily an attitude of dissent with accepted dogma. Another says that liberalism is open-mindedness, "a willingness to accept truth from whatever quarter it may come." Liberal theology acts to maintain a positive relationship between Christianity and culture. Another summarizes the characteristics of a liberal in theology as sensitivity to contemporary modes of thought, a high valuation of the human, respect for reason, exaltation of ethical values, stress on religious experience, and the finding of its supreme norm in the historic personality and mind of Jesus. Yet there is sufficient harmony throughout the book to give it some measure of uniformity.

For readers who are familiar with this type of literature the volume will not have great importance aside from Dr. Horton's interpretation of Prof. Lyman. But for those who for any reason have not had a wide range of reading in what we choose to call liberal theology, this will serve as a fair specimen.

H. W. Tribble

Nuggets of Baptist Belief. By Alvin C. Hause. The Broadman Press, Nashville. 1941. 28 pages. 10c.

In this pamphlet the author has condensed a wide range of Baptist teaching concerning the fundamentals of our faith. It will prove useful to pastors and church workers.

H. W. Tribble

Signs of Promise. By Frank S. Hickman. Abingdon-Cokesbury, New York. 1942. 186 pages. $1.50.

In this volume Dr. Hickman presents the substance of his Mendenhall Lectures which he delivered at DePauw in 1942 and which "are based on earlier studies made for the Norton Lectures at the Southern Baptist Theological Seminary in March, 1940." The messages here in Louisville were heard with genuine delight by large audiences, and upon the insistence of many of his hearers some of the lectures were published in the Review and Expositor. One may feel quite safe in predicting that the present volume will be welcomed with enthusiasm by all who heard Dr. Hickman at either school as well as by his great host of friends who know him through his teaching and preaching or through his earlier books.

The first chapter is based upon the very important book by Professor Sorokin which bears the title, The Crisis of Our Age. Dr. Hickman gives an incisive digest of that volume, accepting much of its essential analysis but pointing out some factors in the crisis of our 'sensate culture' which have not received sufficient stress in Sorokin's view. And then he goes on to point the reader's attention to the promise for tomorrow that the Christian view offers. In the second chapter he discusses the Christian doctrine of man, offering a brief digest and criticism of Lin Yutang's view in The Importance of Living, and building his own view upon the central teachings of Scriptures. Then he gives a view of the world order as spiritual, contrasting the philosophy of Schopenhauer with the world view of John's Gospel. The fourth chapter is a study in the conflict between good and evil, with helpful references to Edwin

Lewis' A New Heaven and a New Earth and a very wholesome interpretation of some of the central teachings of the Revelation of John. The last chapter deals with the church, contrasting the Roman Catholic and Protestant views and calling for a rediscovery of the note of authority in Christian preaching. Without identifying himself with Calvin's view or its modern revival in Karl Barth, he says, "The religion of tomorrow must sound a note of convincing authority, if not in the Barthian then in some other key. And that note must bespeak the universal consciousness of Christendom or Christendom will surely fall."

Dr. Hickman sees three distinctive streams of thought in Protestantism: The Fundamentalist, the Radical Liberal, and the Essentialist. It is to the last, as a mediating group that he gives his general allegiance, trusting that it may preserve the vital religious values of the first and the intellectual freedom of the second.

Here is a volume that is stimulating indeed. It is short enough to be read in a brief period of time; it is put in language that is easily followed; and it is stated from a viewpoint that will commend itself to a large group of Christians.

H. W. Tribble

How Do We Know God? By Richard Kroner. Harper & Brothers, New York. 1943. 132 pages. $1.75.

The author of this very meaty little volume was formerly Professor of Philosophy in the University of Berlin, and is now lecturing at Union Theological Seminary in New York. Widely known on the basis of a number of good books published in the German language over a period of more than a quarter of a century, and recently Gifford lecturer, he presents here the substance of lectures delivered at Union Seminary in New York, the Episcopal Theological School, Cambridge, the Andover Newton Theological School, and the Presbyterian Theological Seminary, Chicago. The five lectures, or chapters, cover only 132 pages, but they are crowded with material that might easily

be expanded into a volume twice the size. The reader will find it necessary to keep his wits about him with every sentence, but the book is not difficult reading.

Dr. Kroner's thesis is that direct knowledge of God comes by means of revelation through religious faith. There is an essential distinction between this knowledge of God and the knowledge that is derived through the processes that issue in scientific knowledge. Science, he says, deals with facts and processes, conditions and means, whereas the knowledge of God is concerned with persons and ultimate purposes. Knowledge of science is achieved through reason alone, whereas knowledge of God involves the functions of the total personality, including emotions. "If the brain usurped the duties of the heart, the result would be disastrous for the life of the organism whose parts both are; likewise it would be disastrous for the life of the spirit, if science would usurp the functions of religion. Scientific religion is as calamitous as a science based on personal intuitions not confirmed by experiment."

On this basis the author proceeds to criticise sharply and reject modern efforts to build up a "scientific" theology. He takes D. C. Macintosh and Wieman as the best modern proponents of this method. After quoting rather freely from them he makes it quite clear that he rejects completely their method. He says that the view worked out by Macintosh "is only an example of a methodical aberration generated by the overwhelming impression of scientific progress and technical advance. One readily appreciates and learns to share the contentions of the fundamentalists, when one confronts the definitions of God offered by the empiricists, for example, the definition of Macintosh, God is 'a value-producing factor in the Universe.'" Then quoting Wieman's view that God is "that something upon which human life is most dependent for its security, welfare and increasing abundance," he charges that the University of Chicago professor "equates God with environmental factors like air, water, and light, which contribute to human welfare, and distinguishes God from the others only in that

His contribution to the common end is the greatest." Professor Kroner's conclusion is that "the empirical natural theology cannot be truly empirical nor truly natural, nor is it a theology at all measured by the Christian standard and level of the knowledge of God." And again, "Measured by the standard of the Bible, most definitions of the empirical, realistic, critical school are blasphemous and betray a level of religious experience far below that reached in the religion of revelation." And once more "Theology turns into demonology if we follow the formula of the Experimentalists."

The true knowledge of God, according to the author, must be gained in a distinctly religious context. God is known both as subject and object, and the knowledge that man receives is in a measure mystical because it is mediated through a faith that is unique.

There is a Barthian flavor running throughout the book, and yet the author does not in any sense affiliate himself with that theological view. Perhaps it would be better to say that the book is throughout revelation-centered, with a frank acceptance of the Bible as the norm of that revelation. Without being an attempt to defend any particular conservative school of Christian thought, it nevertheless serves as another indication of the trend away from the extreme forms of liberal theology toward that general type of theology that places the Bible and Christ at the center of the Christian view. H. W. Tribble

The Church in Disrepute. By Bernard Iddings Bell. Harper and Brothers, New York, 1943. 152 pages. Price $1.50.

If you know how to read a book that arouses your soul to activity and provokes you to thought on matters of deepest current and of immediate urgency, and if you know how to get its message and its stimulation without being disturbed by some features you will not be at all able to use, then by all means get this book. Nothing more drastically critical of the church and of the world's ideas which have corrupted the church has come from any

current pen. Nothing more radical in its challenge to Christians to be Christians has been spoken by any one. The beginning of salvation must lie in finding in Jesus Christ the actually divine Saviour.

That the church is actually in such utter disrepute with the leaders, and the followers, of current life as is here affirmed, reiterated and stressed we may question; but if we flinch when Dr. Bell 'lets the Axe Fall' (chapter III) we must not deny its devastating strokes nor their justice.

The book is not all denunciation and declarative judgment, nor all pessimism. Deliverance is possible, but only from God. Mercy is available, but only upon conviction, repentance and turning unto God and into the ways of his Redeemer. The church must be truly "The Redemptive Copartnership" (final chapter) under God and with the Redeemer.

The author, like so many others, among whom is Van-Kirk (in his **Religion and the World of Tomorrow**), confuses his thinking by setting Christians ("the church") in a distinct group over against "politicians," "diplomats," "economic lords," "capitalists," "labor." There is no such distinctive classification except in confused thinking. Christians, and churchmen, include men of all these classes which these writers set in opposition or contrast.

Bell is manifestly led astray, also, by thinking of "the church" as its clergy and its official institution. Furthermore he shows the unrepudiated heritage of "the established church," intimately linked in with the political state. This error misleads him both in appraising the church's "disrepute" and in seeking the way to restore its reputation.

One is disappointed, again, to find the highly suggestive chapter on "The Redemptive Copartnership" not only stressing mainly "the church" rather than the Christ whose Body it is—if we do not define church too objectively and institutionally; but reaching its climax, strangely indeed, in an insistence on the dependence of the church now on earth upon the prayers of the church in Heaven: "These serve Christ now, and pray for us whose travesty of

Christianity betrays their Lord and them. Their prayers can help to win us from the cravan path into which we have by ignorance and inadvertence slipped" (not gone by sin?!).

Yet the final sentence hits a truer note: "The Church on earth will never again know general respect until it has looked upon itself and felt that near despair which drives the penitent to God." By all means study this book, if you know how to read it.

W. O. Carver

The Man Who Dared to Care. By Mary Tarver Carroll, Longmans, Green & Co., New York and Toronto, 1942. 217 pages. $2.00.

Under this title we have the romantic story of James Edward Oglethorpe, told with the glamor of a bouyant idealism. It is essentially true to fact throughout, and its style befits the author's fine enthusiasm for the hero. Most intelligent Americans know that Oglethorpe was the founder of Georgia, and not a great deal more. Here the reader will get acquainted with the ambitions, versatile aristocrat who was led into a career of practical and effective sympathy with the woes and the injustices suffered by the neglected and oppressed among men.

The story is one of great value for its ideals and inspirations drawn from the life and deeds of "a great philanthropist," who "had trials and handicaps, but would not surrender to ill-fortune." "Though he lived to a remarkable age (89), he was never old. He never lost his enthusiasm, his ardent interest in the good of mankind . . . the founder of Georgia was a man who dared to care." Here is a fine book.

W. O. Carver

Crisis on the Frontier. By Arthur A. Cowan. T. and T. Clark.

An addition to the Scholar as Preacher series the twenty sermons of this volume will be welcomed by many who are acquainted with previous contributions by such men as Gossip, Macintosh, Moffatt and James S. Stewart. They

are the work of a scholar preaching, and the reader is more conscious of the preaching than of the scholar. The scholarship gives dimension, literary quality, and a certain intellectual certitude to the preaching, but there is more,—there is spiritual insight and drive. They are not loud sermons, but penetrating and uplifting. They do not run with streamlined speed, but carry one on steadily toward a satisfying destination.

One notices certain homilitical qualities that may become capital for the preacher. One is the fine correspondence between text and title that occurs in most of the sermons. For example, the text, "Art Thou He That Should Come, or Do We Look for Another?" yields the title, "Suspense Complains of a Slow-footed Deliverance"; "And Shall Not God Avenge His Own Elect?" suggests the title, "Jesus' Warrant for an Avenging God"; "The Odd Report and the New Insight" is the simple title for the text, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee." One is caught also by the directness of the preacher's speech: "Mark you! this is not merely a war, but a moral plague, which threatens to become a universal epidemic, spreading its baleful germs everywhere. Do you not feel that every day you have to fight for your soul, to preserve the sense of the sacred, to resist the moral infection which would efface God and love and duty and depose the transcendent authority on the other side of human vision? . . . The issue at stake is whether humanity is going to grow tired of its uphill trek, and cavil at the cost of moral ascent, and sink back into the primeval slime. You are helping to decide that issue. You must pledge yourself to God through Jesus Christ and resolve that the human race shall go on and not go back." Clear and precise statement, easy movement of the thought, simplicity and naturalness of structure, remind us that such skills when mastered are good tools.

Only the preacher, who himself builds sermons, would be conscious of the technique. The best thing about these sermons is the faithful bringing of basic truth, garnered

from scriptural teaching and event, to bear upon common problems and needs of human living in its spiritual reaches.

J. B. Weatherspoon

Goals for America. By Stuart Chase. The Twentieth Century Fund. $1.00.

Under the auspices of the Twentieth Century Fund Mr. Chase here presents a second discussion of America's post-war problems. Under the sub-title, "A Budget of Our Needs and Resources" he makes a survey of such basic needs as food, shelter, clothing, health, education, public works and the necessary plant. It is a book of many facts marshalled to shed light on the business of providing needs of the American family. Among his conclusions one reads, "We are, I think, heading deeper into a mixed economy, where government takes the responsibility of over-all planning for full employment, but where big business, little business, co-operative associations, and that vast zone of nonprofit enterprise—Churches, clubs, foundations, universities, and the like—all share the field." This mixed economy "it **not** the authoritarian state and it is **not** the automatic free enterprise system etc.—is rather the application of plain common sense, using all available agencies to do what needs to be done." In the light of the post-war struggle that inevitably must come in relation to our economic order this book is well worth reading.

J. B. Weatherspoon

Dare to Decide. By Ralph W. Neighbour. Zondervan. $1.00.

This is a volume of evangelistic sermons by the associate director of the LeTourmean Evangelistic Center in New York. One cannot but appreciate the fervor, earnestness and personal faith in Christ that are evident everywhere. But the author, following the "prophetic" premillenarian school, finds meanings here and there that sound exegesis will not support.

J. B. Weatherspoon

Look At the Stars. By G. Ray Jordan. Abingdon-Cokesbury Press. $1.00.

These are timely sermons in that they display the preacher's consciousness of the problems, difficulties, challenges of our day, and attempt in every case to bring light and encouragement from the facts of our religion. Most of the sermons begin with a sentence that sets the attention at once upon some condition or attitude or point of view of people of our time. Everywhere the author seems to be intent upon confronting men with the necessity and value of faith, proclaiming that far from times like ours being the ground of pessimism and fear and cynicism, they afford an opportunity for demonstrating the glory of Christ. "Here is part of the glory of our religion: it helps us to face the worst and believe—and experience—the best . . . Of course we will have to keep looking at the stars . . . We will have to take the long view . . . But the stars that lighted the way for Isaiah, Jeremiah, and Jesus still shine. Best of all, the God who made the stars—and guided Jesus—still lives!" J. B. Weatherspoon

The Grit to Grapple With Life. By Strother A. Campbell. The Broadman Press. $1.00.

The sermons of this volume, although not a series in the strict sense, follow the general indication of the title and challenge men to face life with courage and faith. A number of the sermons are addressed directly to young people. Altogether they are of real inspirational value. Like the great Dr Maclaren the author voices the great Christian principles, leaving the hearer to apply them to particular areas and issues of life. This friendly critic believes that in our confused contradictory time many who hear preaching need more than that. They need an answer to such questions as **where** and **how** in the grapple and the grit as well as to **what** and **why.** One could wish, accordingly, for example, for a more realistic and detailed dis-

cussion of "Fifth Column Christians, and for a more particular discussion of "What Christ Expects of a Christian" in certain baffling circumstances that men face today.

J. B. Weatherspoon

After the Resurrection, What? By L. R. Scarborough. Zondervan. $1.00.

In this volume of devotional messages Dr. Scarborough speaks—to use his own expression—as a "pliant believer in God's Word." He does not take up critical or controversial matters related to the resurrection of our Lord and his ministry in the forty days thereafter, but contemplates the glorious fact, seeking to bring to his readers the meaning which he himself has found. Those who have known Dr. Scarborough and felt the reality and dynamic of his faith will be prepared to appreciate the warmth and value of these messages. Coming as they do after his retirement from active service, they tell us something of the faith with which Dr. Scarborough enters the quietude of a well deservedrest after a strenuous life. He lives with a glowing faith in the glorious divinity and ever present help of him who faced and conquered death for us all. "After the Resurrection—What?" The answer is life, presence, power, glorious and eternal victory. J. B. Weatherspoon

The Meaning of Repentance. By William Douglas Chamberlain. The Westminster Press, Philadelphia. 1943. 238 pages. $2.00.

Does repentance have a backward look, or should it be understood in terms of a forward reference? The author of this very stimulating volume deplores the fact that our English translations of the New Testament have uniformly left the impression that in repentance one simply regrets a past action. He says, "Jesus called for men to look forward; the translations have been calling on men to look backward." The thesis of Dr. Chamberlain's book is that repentance "is a calling of men's minds to be patterned after God's, in order that their conduct may be in keeping

with his will and that they may participate in his reign." This he reinforces with very thorough investigation in the study of the Greek words and in the bearing of the wider context upon the words used. He rightly finds many passages in the New Testament bearing upon the doctrine of repentance in which the term is not explicitly used. The idea can be conveyed without repeating the word.

Dr. Chamberlain's book is a fresh approach to a vital area of Christian thought. He gives here an interpretation that is sound exegetically and that is sorely needed in practical application. He traces his study throughout the New Testament, then studies it in its theological association with other doctrines of our faith, and closes with a treatment of repentance in preaching.

All in all it seems to me that he has rendered a genuine contribution. Students of the New Testament will do well to benefit by his etymological and grammatical study. Those of us who are primarily interested in doctrine will find here much that will give strength to our beliefs. Preachers will gain inspiration and guidance for preaching the foundational truths of the gospel. H. W. Tribble

The Screwtape Letters. By C. S. Lewis, Fellow of Magdalen College, Oxford. The Macmillan Company. 160 pages. $1.50.

There are times when one reads a book and wishes that he had access to some fund he might use in purchasing copies of the book to distribute to all of his friends. This is a book that makes me wish there were some such fund at my disposal. It is one of those rare books to which the overworked adjective "unique" may well be applied and I have no hesitation in advising every man whose eye may light upon this review to get it and read it, read it not once, but twice, and mark it as he reads. George Buttrick said, "I have been carrying the book with me, and like a pest, reading it at anyone who will listen." I can understand how Dr. Buttrick felt and acted that way.

Screwtape is one of the more important members of Satan's official family in Hell. He writes a series of letters

to Wormwood, his nephew, who is busily engaged in making an important demon out of himself by corrupting the minds and wills of men upon the earth. He is new at the game and is therefore in need of counsel, which is freely given by the older and more experienced Screwtape. The letters somehow fell into the hands of Mr. Lewis—how he does not say, and with great generosity he has shared them with the world.

With rare artistry these letters reveal the age-old warfore of good and evil and the eternal struggle of the soul of man as God and Satan seek to win him. They largely have to do with the soul struggle of one individual in his battle for the good life and holiness. All of the major temptations to evil and the important elements in Christian experience pass in review as the wily Screwtape undertakes to guide his kinsman and confederate in the art of corrupting this immortal soul. The soul's upward climb and final victory against Hell's down-pull are depicted with rare skill. One might think of the result as a sort of miniature "Pilgrim's Progress," though there is a vast difference in the method of the two works, so that the "Screwtape Letters" are in no sense an imitation of Bunyan's great book, possessing a substance and a brilliance all their own.

This reviewer dares to urge the reader to purchase this book without delay.

Edward A. McDowell

A Realistic Philosophy of Religion. By A. Campbell Garnett. Chicago: Willett, Clark and Co., 1942. 331 pages. $3.00.

There has been a mild feud among philosophers in recent years over who really has the right to call his system "Realism." Idealism is in eclipse and everyone wants to be considered a "realist." By skilfull definition even the most subjective type of theory may be described as "realistic." In the case before us, the adjective "Realistic" is made the key word in the title of a book which sets forth a philosophy which might more accurately be called "Voluntarism" or "Activism," in spite of the fact that the author

assumes the reality of the physical world, and argues for the objective reality of God transcending our experience of Him. For the central concept of the system is "will," the human will to the good of all, which is defined as God immanent, and the transcendent, divine, creative will, which is the only active factor in a universe otherwise composed of neutral stuff.

There is admirable strength in the logical progression of the argument. If one is willing to accept the premises with which Professor Garnett begins, one must almost certainly follow to the conclusions at which he arrives. The premises, however, are open to serious question. A basic assumption is that philosophy of religion is properly to be confined to an analysis of the facts of religious consciousness. This makes the whole process highly introspective, and rules out serious consideration of historical revelation, as well as other objective factors. Another assumption is that religion is derived from moral consciousness and always contains a moral element. This is a violent assumption which he tries bravely to justify in the face of obvious facts to the contrary among primitive religions and non-Christian faiths. This is the greatest weakness of the book, since the whole of the argument is built around religion as originating in moral conflict. This necessitates another assumption later in the discourse, namely, that human nature is naturally good, rather than depraved. It is difficult to see how during these days of world chaos, hatred, and sin, one can put down the statement "that the disinterested will to the good of all is the deepest-rooted principle of human personality," and make that statement, without serious qualification, the basis of important deductions. Actually this is possible for Garnett only because he takes a high type of Christian personality as being normative, ignoring the fact of human baseness apart from the influence of the Spirit of God, who is objective to, rather than immanent within, human nature as such.

The conclusion is that God is personal, immanent within us as altruistic will, and also transcendent as the creative

agency within whom, and organic to whom, we live; that God can influence, but does not fully control, the forces of nature, by which he is limited, as well as by free human wills; that life is made satisfying in this world, and possibly guaranteed in an existence beyond the grave, by the constant exercise of a will directed toward the highest ideals in response to the stimulus of the challenging God within.

In the Epilogue, the author seeks to show that the Christian faith is not contrary to, but essentially harmonious with, the basic features of his philosophy. This he succeeds in doing largely by a reinterpretation of the term "justification by faith." What it amounts to is a very fine description of Christian experience in phychological terms, which of course does not remove the need for a theological explanation of the experience. One feels quite safe in saying that the truth of Garnett's philosophy is established in so far as it is in harmony with the truth of Christian theology, rather than that Christian belief is either vindicated or refuted to the extent that it agrees or fails to agree with this subjectivistic system. Nevertheless, there is considerable apologetic value in the book. It deals vigorously with certain merely pragmatic and utilitarian systems, such as that of Dewey. Indeed, one may well rejoice in the knowledge that philosophy is taught in one of our large state universities (Wisconsin) with so wholesome a theistic emphasis, and may hope that Professor Garnett's pupils go out with a philosophy of religion and life even more realistic than that of their able teacher.

H. C. Goerner

Prayer Poems, An Anthology. Compiled and Arranged by O. V. and Helen Armstrong. Abingdon-Cokesbury. 256 pages. $1.75.

This book is the result of a happy idea, the collection and classification of poems that are prayers. It is surprising to discover how many and what a variety of good poems there are that are in fact written prayer. The Table of Contents reveals prayer poems suitable for morning, evening and midnight; for the great days of the year: New

Year, Easter, Thanksgiving and Christmas; for the home, bride and groom, father, mother, children, friends, the church, the minister, the teacher, etc., etc.

This collection may well be used as a book of devotion. It is also a good source for the poem a speaker often desires for his message or the thoughtful friend would pass on to a neighbor as expressive of his loving interest.

This sample from the book, by Ralph S. Cushman, strikes us as highly suitable for committal to memory by any preacher:

THEE PARSON'S PRAYER

I do not ask
That crowds may throng the temple,
That standing room be priced;
I only ask that as I voice the message,
They may see the Christ!

I do not ask
For churchly pomp or pageant,
Or music such as wealth alone can buy;
I only ask that as I voice the message,
He may be nigh!

I do not ask
That men may sound my praises
Or headlines spread my name abroad;
I only pray that as I voice the message,
Hearts may find God!

I do not ask
For earthly place or laurel,
Or of this world's distinctions any part;
I only ask when I have voiced the message,
My Saviour's heart!

Edward A. McDowell

The Five Books of Moses. By Oswald T. Allis. The Presbyterian and Reformed Publishing Company, Philadelphia. 1943. 319 pages. $3.00.

The subtitle of this book indicates its nature and aim. It is a reexamination of the question of the date and authorship of the Pentateuch. Most Old Testament students who have made even a superficial study of the problems raised by Old Testament criticism are familiar with the fact that the problem of the date and authorship of the Pentateuch is one of the most important of those problems. Many books have been written on the subject. The book by Dr. Allis is one of the compartively few books written in recent years from a distinctly conservative viewpoint. Dr. Allis takes issue with the theory so widely accepted among Old Testament scholars during the past several decades, namely, that the Pentateuch was not written by Moses but is a late compilation from diverse and conflicting sources by authors and editors whose identity is completely unknown. Through the use of many examples and illustrations he seeks, with what success each reader must judge for himself, to show the fallacy of the principles on which the Old Testament critics have proceeded in reaching their conclusions, the inconsistency of their application of those principles, and the disastrous results to which they lead inevitably. He concludes his discussion of the matter with the following statements: "Despite the most confident denials of a rationalistically controlled literary and historical criticism, the majority of Christians throughout the world continue and will continue to believe and maintain that the Pentateuch is not a late, anonymous, untrustworthy composite, but is correctly described as 'The Five Books of Moses,' the man of God. And those who hold this time-honored and thoroughly Biblical view may well rejoice that they are today in a far better position to give a reason for believing that Moses wrote the Pentateuch, than was the case a century or even a generation ago."

A book on this vitally important subject written in a sufficiently popular style to make its contents intelligible

and accessible to the average reader will be welcomed by many.

The author is a graduate of the University of Pennsylvania, Princeton Theological Seminary, and the University of Berlin. He taught for nineteen years in the Department of Semitic Philology at Princeton Theological Seminary, was for seven years Professor of Old Testament at Westminster Theological Seminary, and has since 1929 been Associate Editor of THE EVANGELICAL QUARTERLY.

J. Leo Green

The Man of the Hour. By Winifred Kirkland. The Macmillan Company, New York. 1942. 171 pages. $1.75.

This is a book about Jesus. It is not an exhaustive treatment of the life of Jesus. It is the author's interpretation of some of the outstanding events and relationships in the life of Jesus. Miss Kirkland contends that the Jesus who emerged for a few years into the human setting and then withdrew again into the unseen is at the present moment, "this blackest moment of human history," alive and available, "the Man of the Hour, and the only man for today."

The chapter headings are: "Entrance," "How the World Received Him," "A Man With Men," "The Dream of the Builder," "The Builders of the Dream," "The Road of the Temple," and "The Two Rulers." The book is well written.

Miss Kirkland is the author of a number of books of religious nature. Three of these are: ROAD TO FAITH, THE GREAT CONJECTURE: WHO IS THIS JESUS? and ARE WE IMMORTAL?

J. Leo Green

Missionary Worship Programs. Series II. By Alice Geer Kelsey, New York, Friendship Press, 1942. 80 pages. Paper, 25 cents.

This second series of ten missionary worship programs from the Friendship Press is up to the high standard set in the previous series. Music, scripture, story, offertory

and prayer thought are all carefully selected and harmonized in each program. The range of subject matter is quite varied. In most cases the program is built around a single story to be told by the leader, but several arrangements call for pupil participation in telling briefer stories. Designed to be simple enough for use with juniors, the materials are at the same time substantial enough for much older groups to appreciate.

H. C. Goerner

The Pastor's Ideal Funeral Manual. Edited by Nolan B. Harmon, Jr. Abingdon-Cokesbury. 224 pages. $1.50.

This is a very excellent manual, compact, pocket size, well-bound, dignified in appearance. It contains the standard funeral liturgies of the Episcopal, Presbyterian and Methodist churches and additional liturgical material. A good collection of appropriate hymns and poems is included. In the Appendix the author gives a most excellent discussion of the minister's conduct in connection with deaths and funerals, suggests several orders of service and lists a large number of ideas for funeral sermons.

Edward A. McDowell

First Peter in the Greek New Testament for the English Reader. By Kenneth S. Wuest, teacher of New Testament Greek at the Moody Bible Institute. Wm. B. Eerdmans Publishing Company. 135 pages. $1.00.

This is the sixth in a series of small volumes by the same author, all of which undertake to illuminate the text of the New Testament from the Greek. Prof. Wuest keeps the English reader in the mind as he seeks to make clear the meaning of word and phrase out of his knowledge of the original. By and large he is a careful exegete and is rendering a good service in making the results of his studies available to the public.

Edward A. McDowell

The Story of the Bible People. By Muriel Streibert Curtis. The Macmillan Company. 118 pages. $1.75.

The author undertakes to provide in this volume for boys and girls the same sort of thing "introductions" provide for the adult reader. The stories and other material are designed to stimulate youthful enthusiasm for the Bible. Helpful suggested readings and charts are included.

The book is written from the "liberal" point of view and the way is left open for acceptance of many of the Bible stories, especially the miracles, as stories and not actualities.

Edward A. McDowell

The Road to Fulfilment. By Benjamin Rush. Harpers. 226 pages. $1.50.

Ever since a great book called "Spiritual Law in the Natural World," was written numbers of years ago, yes, even before that—modern man has been framing in his mind if not in so many words the understanding that spiritual laws do operate as systematically and definitely as material laws. Here a layman has gone over into the field of theology to make a codification of these spiritual laws, and to show how dependent man is upon these laws for his full measure of happiness, here and hereafter.

THE ROAD TO FULFILLMENT treats uniformly and methodically twenty-one such spiritual laws: love, faith, works, unity, truth, spiritual communion, wisdom, thought, new birth, progress, prayer, repentance and forgiveness, meekness, peace, judgments, service, attractions, reward, nonresistance, cause and consequence, and immortality. A comprehensive bibliography supports these brief chapters.

Students will read into and out of these pages varying opinions and parallels of thought in the light of the individual interests, and training of each. None can fail, though, to find the study interesting from the point of view of the author's effort to make these spiritual laws something of the present, with a contribution to make to man's thinking, and his ultimate happiness.

C. Sylvester Green

Modern Japan and Shinto Nationalism. By D. C. Holtom. Chicago, University of Chicago Press, 1943. 178 pages. $2.00.

It is interesting to note how, since "Pearl Harbor", writer after writer has come forth to "expose" the truth about Japan. The average reader must be left with the question, "If you knew that all along, why didn't to tell us?" It is hard to remember how much all of us have changed our thinking in the last year and a half, and how we have been forced to face facts which we might have known all along. As one reads this "revealing study of Japan's religion of conquest" written by an outstanding authority on Japanese religion and life, a former Northern Baptist missionary to that land, one can hardly suppress the thought, why was the revelation postponed until its warning was too late? This is especially pertinent when one notes that the lectures were delivered on the Haskell Foundation in 1940, the Foreward was dated February 16, 1942, but the book was not published until January, 1943. To be sure, any thoughtful person can find several good reasons for withholding these blunt facts until a complete break had come (if indeed this was purposely done, which the author does not admit). But the feeling remains, none the less.

The book is not written in sensational style. It is scholarly and restrained. But the evidences are marshalled relentlessly, and the situation disclosed is all the more disquieting because one feels that there is no occasion for discounting it greatly on the grounds of the author's bias.

The burden of the book is, briefly, this: The **real** religion of Japan is State Shinto, the national cult of patriotism. Both Christianity and Buddhism are definitely subordinated and rigidly repressed at every point of real conflict with this national faith. This faith is actually based upon belief in the divinity of the Emperor, the divine choice of the Japanese land and people, and the absolute destiny of Japan to rule the world. These dogmas have been assiduously inculcated by an elaborate educational system, until it is practically impossible for a Japanese to be free from their influence. Both Buddhists and Christians have been faced

with the alternative of persecution or compromise, and have chosen the latter. It seems logically impossible for Christianity to exist in the present nationalistic atmosphere, without essentially denying its true nature and doctrine.

It is to be hoped that the situation is not quite so bad as Holtom maintains and that there are a few Christians and others who have not really bowed the knee to the Baal of nationalism. It is also to be hoped that the book will not serve to add fuel to the fires of hatred against Japan and be made the basis for a "holy war" aimed at her extermination. The thoughtful Christian will discern that this might amount to doing ourselves what Japan has done, namely, rejecting a religion of universalism in favor of a national cult of patriotism. Yet the book forces upon us the sober consideration of problems of tremendous magnitude. To their solution the author gives us no clue, save for the closing paragraph in which he asserts that, although serious compromises have been made, the spirit of universalism in Japan is not altogether dead and may yet "assert itself in a mighty upheaval in which the old order, with its obsolete, coercive sanctions will go down forever and a new and truly modern Japan arise."

H. C. Goerner

Home Missions in the New World. By J. B. Lawrence. Atlanta, Home Mission Board, Southern Baptist Convention, 1943. 128 pages. Paper, 40 cents.

This new study course book on Home Missions, written by the Executive Secretary of the Southern Baptist Home Mission Board, has a significant title and deals with issues of tremendous importance. Keenly aware of the present world conflict and the changes it must inevitably bring in its wake, Dr. Lawrence attempts to analyze the situation in its probable bearing upon the task of evangelizing the South. Writing in his characteristically vigorous style, he presents a strong argument for the necessity of Home Missions, sketches briefly the historical development of Home Missions, defines the fields, and suggests a general

program of enlargement and advance. This may well be considered a chart of probable action by the Home Mission Board in the future, and as such deserves careful reading by Southern Baptists.

It is heartening to find recognition of new mission areas, with which the Board has not yet undertaken to cope, such as migrant workers and sharecroppers. These are typically Southern problems of which Southern Baptists have not become sufficiently aware. A new program of city missions recently begun is reported, as well as a plan for revitalizing rural churches, which is hardly beyond the experimental stage. Southern Baptists actually need to catch up with some of these tasks that have been confronting them for years before they can be fully prepared for new tasks created by the war.

A splendid selection of photographic illustrations add to the effectiveness of the book. Helpful suggestions for teaching the test are provided by Una Roberts Lawrence in an appendix.

Dr. Lawrence will be considered by some unduly insistent upon Baptist distinctiveness and a policy of denominational isolationism. His book takes no account whatever of the work of other Evangelical denominations in the South. But as a denominational handbook it places before the people the outlines of a gigantic responsibility, with a clamant call to be up and at the task.

H. C. Goerner

New Eyes for Invisibles. By Rufus M. Jones. The Macmillan Company, New York. 1943. 185 pages. $2.00.

"To see the eternal in the midst of time, to feel and to enjoy the infinite here in the finite, is one of the greatest blessings life has to offer"; "We have been living for several generations now in the era of the interrogation point. But the time has come, I am sure, to return to the way of wonder and to **see** with the eyes of joy and admiration, the eyes that see the invisibles"; "The supreme disasters which are shaking the foundations of our civilization are

due in large measure to the fact that we have been neglecting ultimate realities and have been busy with secondary concerns."

These are some statements selected from the new book by Dr. Rufus Jones, author, philosopher, Quaker, mystic. NEW EYES FOR INVISIBLES is for the most part a series of meditations dealing with vital issues of life. The book is very stimulating. It is refreshing to drink from the experience of a man of unwavering faith.

The chapter headings are:

The Single, Seeing Eye
The Light Stays On
All Things Are Yours
Inward Ho!
Outward Ho!
A Final Faith
Education For Living
Vital Religion
Direct Experience
How Does The Mystic Know?

J. Leo Green

Pioneering With Christ in Chile. By Agnes Graham. Nashville, The Broadman Press, 1942. 160 pages. Cloth, 75 cents; paper 50 cents.

The vague desire of North Americans to be "Good Neighbors" to Latin Americans can be nurtured and increased only by a growing acquaintance. Every piece of literature designed to enable us to know one another better is a contribution to the new world of friendship and mutuality for which men hope. An introduction to the people of Chile and a sympathetic appreciation of their culture, their problems, and their needs is afforded by this brief volume.

Produced as a mission study book for the Foreign Mission Board of the Southern Baptist Convention, it is much broader in its scope than the work of one denomination. With excellent balance, so that everything is seen in its

context and proportion, the author treats the history of the country, its religious and social background, the introduction of Evangelical faith, and certain educational and culture influences which are "allies of the church." Only one of the five chapters deals exclusively with denominational work. An appendix gives a good summary of all Evangelical work in the country.

The author has been a missionary in Chile since 1920 and is now a teacher at the Baptist School in Temuco. She has done a splendid service in producing this book.

H. C. Goerner

Victorious Suffering. By Carl A. Glover. Abingdon-Cokesbury Press, New York. 1943. 156 pages. $1.00.

In this very readable and helpful little book Dr. Glover deals with the age old problem of human suffering. His approach to the problem is practical, not theological. In language that is readily understood and at times quite beautiful the author discusses the sources of suffering, the various attitudes men take toward suffering, the place of suffering in a purposeful universe, the relation of God to the fact of suffering, and the way to victory over suffering. He endeavors to show that suffering is one of the methods whereby God ministers to the spiritual welfare of individuals and nations. The contents of the book are condensed, carefully outlined, easily grasped. The book is well worth its price.

J. Leo Green

Waithera. By Anne Woodley. The Moody Press, Chicago, 1942. 96 pages. Paper, 35 cents.

The soul struggle of an African girl, torn between loyalty to heathen customs and a yearning to follow the way pointed out by Christian missionaries, is graphically described in this short novel. The great difficulty of breaking with native traditions and superstitions is made abundantly plain, as the story is written, not from the standpoint of

a missionary, but from that of the native, with whom the reader is led to feel a real sympathy. The plot is simple, but interesting. Young people will enjoy reading the book, and will receive valuable insight from it.

H. C. Goerner

The Pig's Birthday. By John Bechtel. The Moody Press, Chicago, 1942. 248 pages. Cloth $1.00.

This novel with its scenes laid in China provides interesting reading, an educational insight into Chinese manners and customs, and a sympathetic understanding of what Christianity means to the individual convert among China's pagan millions. The three elements are well balanced and skillfully interwoven. The story is the main thing, and the reader rarely feels that the religious theme is being forcibly introduced. Local color is achieved with an ease and naturalness which soon has one living in an Oriental atmosphere. The author chooses to use "Pigin English" in recording the conversations of his characters. This is a questionable technique, but it does aid in giving the reader the "feel" of Chinese idiom.

The author, a missionary of the Christian Missionary Alliance since 1930, was in Hong Kong at the time of the Japanese occupation. He was interned for six months and then exchanged for Japanese prisoners, coming home on the M. S. Gripsholm in 1942.

The strange title of the book is from an annual Chinese holiday. It has little to do with the plot, which involves Chinese bandits, a kidnapping, an epidemic, and other exciting elements. Young people will enjoy this book and profit by reading it.

H. C. Goerner

William Carey. By A. Dakin. Broadman Press, Nashville, 1942. 83 pages. Paper 25 cents.

This brief life story of William Carey was written by Dr. Arthur Dakin, President of Bristol College, the oldest Baptist Theological school in the world, and printed by

English Baptists as part of the recent celebration of the one hundred and fiftieth anniversary of the founding of the Baptist Missionary Society, October 2, 1792. A trifle belatedly the Broadman Press secured permission to issue an American edition. It is regrettable that the book did not appear early enough to be widely publicized and distributed prior to October second, 1942. But it is good to have it, even tardily, for every Baptist should know the story of Carey and reread it periodically. This brief inexpensive edition makes it available to all.

H. C. Goerner

How Did the World Begin? By George McCready Price. New York, Fleming H. Revell Company, 1942. 94 pages. $1.00.

A brief quotation from the closing statement of the author will make clear the burden of this book:

"The believers in the record of a literal creation ought to take new courage. They have too long been cowed and browbeaten by the noisy claims of the evolutionists. The latter have long claimed to have scientific facts on their side. But in the light of what we now know, it is exactly the other way around. The doctrine of an original creation is now seen to be supported by an abundance of well-attested facts, all of which as we now know them support this idea of a literal creation in the beginning" (p. 94).

With remarkable clarity and directness, Professor Price catalogs scientific facts which, if they do not actually disprove the theory of evolution, at least provide embarrassing evidences for which thorough-going evolutionists have never been fully able to account. The vogue of Evolutionism is definitely on the wane. To minds which are troubled by the problem this small book will bring real help, although the full philosophical and scientific solution is not quite so simple and easy as the author seems to feel.

H. C. Goerner

America's Progressive Philosophy. By Wilmore Henry Sheldon, Sheldon Clark Professor of Philosophy, Yale University. New Haven, Yale University Press; London Oxford University Press, 1942. 232 pages. $3.00.

The title and the tone in a good part of the course of these lectures—they are the seventh series on the Powell Foundation of Indiana University—may on the one hand arouse too ready approval for such as are affected with American, provincial pride; or, on the other hand, arouse a resistance reaction that will prevent proper appreciation of a clear, frank and illuminating outline of an important phase of modern history in the realm of philosophy.

The insights are so acute, the analyses so accurate so far as they go, the writing so lucid and enticing as to lead the interested reader on with a glow of sympathy that is apt to hinder his concurrent critical balancing. The upshot is a very accurate understanding of the claims. One is left with an easy starting point for appraising the values and the limitations of the claim for a distinctive American philosophy of progress.

Our lecturer, himself, summarizes his results: (1) All elements of reality are compatible with one another. This, if we realize it, would abolish the wasteful civil war within the philosopher's (should he not have written philosophers'?) fold, and free his (their) energies for constructive discovery of nature's ways, and an increasingly fruitful plan for human life. (2) But further: there is, as the present-day process-view suggests, evidence that nature is herself putting forth ever new permuitations and combinations of her elements, joining more and more things that formerly seemed uncombinable—in brief, there is a principle of growth in nature. It is the philosopher's task to emulate this growth."

A careful study of this very brief, but basic, statement suggests the strength of the philosophy herein acclaimed, as also it may suggest its weaknesses. It selects certain features in this history of thought which tend to support its positions and overplays them and underplays modifying tends. This is very obvious in the central concept of "change."

"Nature" is treated too impersonally so that while there is the claim to include personalism as a true aspect of a full philosophy the total effect is to subordinate the personal within an essentially impersonal, all-sufficient nature process. As a study in major trends this is a major contribution.

W. O. Carver

Religion and the World of Tomorrow. By Walter W. Van Kirk. Willett, Clark and Company, Chicago, New York, 1941, 150 pages.

Due to some oversight this important little volume on the pressing question of the world's glory of rebirth has not come to the Review and Expositor and has had no notice in its pages. My personal copy, with the publisher's compliments, is from the fourth printing—and that within less than a year and a half. Many of our readers will already be familiar with it but we would wish for all of them to know it and to get its contribution to our efforts to get our bearings in the troubled seas of today's tragic transitions.

The chief value of the volume lies in its quotation and documentation of much of the most vital materials from representative religious groups concerning the war, the peace, and the world to follow.

The brief opening chapter undertakes to reassure us: "There Will Be a Tomorrow." Then three larger chapters seek to lay the "Political," "Economic," and "Spiritual Foundations for the World of Tomorrow." The work is splendidly done by a masterly student. Dr. Van Kirk is, in the reviewer's judgment, mistaken in the emphasis he constantly stresses on the wicked injustice of the Versailles Treaty toward Germany; and on the responsible guilt of the United States for the failure of the League of Nations. These two claims have for a quarter of a century had very large voicing and adherence. It has never seemed to me that the foundation of fact was at all sufficient to support the super-structure of theory and the emotional indignation which has been so prominent. The troubles lie much

deeper than can be probed by these interpretations. The League of Nations set up a quarter of a century ago was never an honest league of nations. British and French representatives had seen to that and continued to see that it did not become so. Nor has America manifested a spirit or pursued a course during the period between the World War and the Global War that offered any rational ground for believing that our membership in the League would have rescued it from its basic weaknesses and hypocrisies. The whole notion that the United States is ethically, spiritually or economically so superior is a snare which is still entangling the thinking of many of our eager wishes for a just, permanent peace. We all need to repent and bring forth fruits meet for repentance; "to be saved and come to the knowledge of the truth." Nor is America yet any more repentant than the other nations, nor more righteous. It is unfortunate that the chapter on "Spiritual Foundations" is definitely least strong of all, for it is here that our strength must lie. The chapter says many true and important things. It does not say the fundamental and determinative things. Still it is one of the must books in this all-important field.

W. O. Carver

The Church Awakes: The Story of the Modern Missionary Movement. By Ernest A. Payne, B. A., B. D., B. Litt. London, Edinburg House Press, 1942. 190 pages. No price stated, probably 75 cents.

The copy sent us is on good, but cheap paper and bound only in heavy card board. Its popularity is attested by its being printed three times in seven months. The contents fully justify the chief title, but by no means approve the descriptive sub-title. Its Foreword tells the purpose which is well achieved. It is "an attempt . . . to give some account of those who were chiefly responsible for the commencement of the remarkable expansion of the Church, which is one of the most significant features of our time." It also modestly, and rightly, confesses that it has not been possible to give much space to the great American and

continental missionary traditions." One could wish it had been possible to do this and to have been a bit more accurate in the few facts used.

It is thus distinctly a British book, prepared for the United Council for Missionary Education in connection with the sesquicentennial of the founding of the Baptist Missionary Society, as first in a great movement. Throughout a parallel is drawn between the Napoleonic age in which this movement arose and our own age in which there is such a clamant call for a new orientation and advance of Christianity. That the author is a Baptist ("Senior Tutor in Regent's Park College) has not influenced his treatment unless to lead him to give too small space and emphasis to the Baptist share in the significant movement here outlined.

That such a study was called for, could be prepared, and could so signally succeed in war-afflicted Great Britain is one more evidence of the vital strength of the Christian life of the British churches. W. O. Carver

The Kingdom of God. William Thomas Rouse, LL. M., Th. D., Author of The Holy Spirit. Privately published, sold by the author but also by all Sunday School Board Book Stores, including the Seminary Book Store in Louisville. 219 pages. $1.50.

The author makes it clear in his **Preface** that his work aims to give the teaching of God's Word as to the Kingdom of God. This he rightly thinks to be "a matter of prime importance." That importance assures urgency in the light of a periodic resurgence of "Dispensationalism" which has no support in the Bible when the Bible is understood.

Professor W. T. Conner says in a Foreword: "It is well that this question should be investigated and discussed, for our conception of the nature and function of Christianity in the world will depend largely on what we think Jesus meant by the Kingdom of God. Dr. Rouse has given us a clear discussion of some of the fundamental aspects of the Kingdom." It is not at all claimed, or to be expected that all phases of the Kingdom are here dealt with.

This reviewer wrote a brief **Introduction**, after examination of the manuscript, in which he says: "As a suggestive and effective attack on the Dispensationalism so prevalent, and as an approach to the true understanding of the Kingdom of God and the hope of the Gospel of Christ, I commend this work to careful, critical and constructive study."

W. O. Carver

The Gospel of the Grace of God. By J. Clyde Turner. Broadman Press. $1.00.

The title of this book is an accurate description of its contents. It is all about the Gospel of God's Grace. The first sermon is general. The eleven sermons that follow are about various aspects of the grace of God: the riches of grace, saving-grace, abounding grace, transforming grace, sustaining grace, prevenient grace, etc. The last sermon is a warning: "Making Void the Grace of God."

The author is one of our greater Southern Baptist preachers and pastors, and his sermons reveal something of the secret of his power. They are clothed in simple and choice language. They abound in happy and effective illustration drawn from literature and life. They are based solidly on scriptural teaching and touch the individual's life at many points of need. Moreover, they possess the quite fervor of clear vision and deep appreciation of the eternal wonder of God's love.

J. B. Weatherspoon

Planning A Year's Pulpit Work. By Andrew W. Blackwood. Abingdon-Cokesbury Press. $2.00.

One of the banes of many a pulpit is hap-hazard. In this volume Dr. Blackwood shows the preacher how it is possible for the preacher by careful planning to increase the momentum and effectiveness of his preaching. He proposes a general plan including morning and evening sermons and the mid-week message. Counselling a general consideration of the Church year, he suggests the greater

importance of meeting the needs of the particular congregation. Observance of special days are recommended.

For the objectives to be made prominent in the planning the author suggests: (1) Undergirding(to be followed from September to Christmas), in which messages will be based on biblical history and doctrine, the emphasis being on life with God, and truth; (2) Recruiting (from Christmas to Easter) in which evangelism centering in the message of the Cross is stressed; (3) Instructing (from Easter to Pentecost) in which the life of the church in its history from the Resurrection to its present life and missionary work, and the ethics of Christianity receive principal attention; (4) Meeting Life Situations (from Pentecost to September) in which many problems our tasks are considered. In his presentation of this general scheme Dr. Blackwood gives many suggestions for subjects and procedures.

The value of this book is not that it solves the preacher's problem for him, but suggests how the solution may be found. Perhaps no single preacher could properly do just what the writer points out, but certainly no preacher will fail to see that to plan is better than to live from hand to mouth. One's ministry will be given direction and conscious purpose and be freed from the confusion and waste of indecision and worry, if he has an eye on the road ahead.

J. B. Weatherspoon

The Cross and Great Living. By W. E. Phifer, Jr. Abingdon-Cokesbury Press. $1.50.

"All the Maginot lines of our personal experiences have found themselves utterly lacking in ability to cope with modern world situations." Life must be brought before the light and power of the Cross. It is in this conviction that the author in these fourteen sermons faces human problems and longings. Faith, Duty, Hope, Suffering, Doubt, Fear and the Future are given meaning and find the way through the truth of the Cross. "Standing like a

signal light upon some peak of time, it (the Cross) illumines for us each of the darkened way that we must tread. Here is not an isolated historical event, but one which is woven into the fabric of living in such a manner that never shall we escape its compelling power. The Cross is not only our hope; it is our inspiration."

J. B. Weatherspoon

Carry On. By John Lacy Whorton. Broadman Press. $1.00.

Those who knew John Lacy Whorton will be glad to possess this legacy from his preaching. The volume contains in addition to a group of sermons on appreciation of Dr. Whorton's character and work by Miss Gloria Young, and the sermon preached on the occasion of his funeral by Dr. Marshall Craig. The sermons abound in practical applications of truth to life, and reflect a fine grasp of the reality of both the personal and social elements of our faith.

J. B. Weatherspoon

Reserves of the Soul. By J. Calvin Reid. The John Knox Press. $1.50.

Several years ago Dr. Reid was one of several students in our Seminary representing other denominations. His progress in the Presbyterian ministry has been observed with great interest. And now we welcome this presentation of a cross-section of his preaching, and mark with appreciation their thoughtfulness and persuasive warmth. Dr. Reid holds the truth close to life and with directness and simplicity deals with our common problems and sins. He does not fail to face the great problems thrown up by our times. "Has God Forgotten to be King?" "Has God Forgotten to be Kind?" "Why Do Good People Suffer?" "How Can the Church Speak With Authority?" These are some of the subjects receiving careful and helpful thought. The approach and spirit of these messages make them good reading to place in the hands of church members generally.

J. B. Weatherspoon

Take Heed. By L. E. Barton. Broadman Press. $1.00.

One notes with appreciation that this volume is dedicated to the memory of the author's brother, Dr. A. J. Barton, who for many years served faithfully and courageously in his denomination. Within the book one finds a series of lecture-sermons to preachers. They cover a large area of the preachers life including his personal character, preaching, pastoral work, prayer, stewardship, doctrine, and citizenship. The author has had a long experience and has been a diligent student of the preacher's task. He writes with clearness and certitude and gives solid counsel that will be of great value to all who read. Dr. Barton draws not only on his own rich experience and mature thought, but from a wide reference to the writings of others concerning the work of the ministry.

J. B. Weatherspoon

Our Eternal Contemporary. By Walter Marshall Horton. Harper and Brothers. New York, 1942. 180 pages. $2.00.

In this volume, the subtitle of which is A Study of the Present Day Significance of Jesus, Dr. Horton pleads for an end to what he calls a moratorium on Christology. That others have been thinking along the same line may be seen in the fact that two other good books have appeared recently under the title The Contemporary Christ, and yet two others under similar titles.

The author treats Jesus as Leader, Saviour and as Victor. Then he seeks to interpret the nature of the person of Jesus Christ. He emphasizes the fact of the incarnation of God in Jesus, the centrality of the cross, the power of the resurrection of our Lord, and his promised return. To the extent that he stays by these emphases he will accomplish in his readers his affirmed purpose of strengthening faith in Jesus Christ. It is when he relates his conception of the Contemporary Christ to the New Testament doctrine that he introduces confusion where clarity is sorely needed. There is a flavor of the dialectic view of contingent con-

temporaneousness, and a gesture in the direction of the orthodox view of Biblical authority in revelation, but he wavers between the two without a serious effort to clear the ground for a constructive statement. The confusion is increased by his uncritical acceptance of some of the conclusions of form criticism.

In his view it is the character of Jesus that is of supreme importance, while his teachings are of secondary value. He holds that "some parts of Scripture (including some parts of the teachings of Jesus) are at best like the necessary 'roughage' that we all consume with our food." We are not to take the prophecies of Jesus literally, says Dr. Horton, for in many respects he fell into error. "The precise details of Jesus' prophecies are of transient significance; the apocalyptic insight that inspired them is of lasting significance." For "It is not characteristic of true prophecies to envisage the future with photographic precision—God himself cannot do that, if the future is really contingent to any extent—but rather to survey the possibilities of a particular historical situation in the light of the eternal counsels of God." With reference to the Sermon on the Mount he says that it "will never be perfectly practicable in **any** instance, but it will always be relevant and heart-searching in **every** instance." He says, "It is a travesty upon New Testament Christianity to erect it into an inflexible system of legal precedents and invariable principles." He needs to make a distinction between legal precedents and rules on one hand and abiding principles of truth on the other. He says quite frankly that "no subjective Christ-image can hold our faith, our loyalty," and yet he comes dangerously near leaving us with just that. After a very impressive statement concerning Plato, Buddha and Francis of Assisi, that although he loves and admires them, they are still grist for his mill, whereas he is grist for Christ's mill, he goes on to say that he is to decide what is true and what is false in Christ. "It would be idolatrous for me to render absolute allegiance to anything in him that is not eternally true; and there is much in his teachings that is temporal and transient."

The value of Christ for Dr. Horton lies in his power to lead us back to God for judgment and then forward into a new age. But precisely this meaning will vary with generations, groups, and individuals. Perhaps it is because of Dr. Horton's desire to interpret the Christian faith in relation to other religions that his book lacks doctrinal stamina. In the Epilogue for Non-Christians he states that his purpose in writing is to "help restore faith in Jesus Christ to the central place which it rightfully holds among Christians, from which it has been removed of late, with disastrous consequences." But he hastens to add that he does not mean to disparge the faith of others, for "That same wisdom and power of God which Christians find in Jesus, others find elsewhere; indeed, Christians themselves believe that the Divine Word pervades all places and is acceptable to all peoples." Perhaps later Dr. Horton will give us a more serious theological treaties on Christology, which will measure up to the high standard of thought and scholarship that he has set in some of his earlier books.

H. W. Tribble

Achieving Results in Church Finance. By Boyd M. McKeown. New York-Nashville: Abingdon-Cokesbury Press. 151 pages. Price 60 cents.

"Church finance is a problem of conviction, education, and procedure," declares the Foreword. Intended primarily for use in Methodist churches, this book "interprets discipleship in terms of stewardship living, and proposes a program of church finance which is at one and at the same time essentially Christian and basically sound." One of its chief virtues is the absence of all cheap schemes for high-pressure campaigns. While there are many excellent practical suggestions, the materials of the book constitute sustained and cumulative arguments for church financing as implementing the Christian doctrine of stewardship. In Section I the basis of the program is laid in an interpretation of the doctrine of stewardship. Section II locates responsibility for the program on the pastor and the laymen of the church. Section III sets out the content of the

program, indicating the broad purposes for which money should be raised. Section IV brings the rich resources of the author to bear on the making of "a workable program for the local church." In this section are discussed the budget, the making and administering of the budget, the financing of the program of Christian education, a program of finance education, stewardship training in the home, the outline of a comprehensive financial policy for the local church. The book constitutes a valuable and worthy addition to the recent literature of stewardship and finance.

G. S. Dobbins

It's Your Souls We Want. By Stewart W. Herman, Jr. Harper and Brothers. 306 pages. Price $2.50.

It is hard to evaluate this book. It is written about religious conditions in Germany and Germany, we are convinced, is in a state of flux. Therefore much in the book will inevitably soon be out of date. And yet there are permanent elements in the book too. The intimate descriptions of Nazi efforts to replace Christianity with theologies and rites of their own—paganistic rites of baptism, marriage, memorial services, funeral services—are matters that will retain permanently the interest of students of religion, politics and psychology.

Dr. Herman spent six years in Germany (1936-42) as Pastor of the American Church in Berlin and attache of the American embassy. He writes from first-hand knowledge. The striking title of the book he amply justifies in his delineation of Nazi tactics and creeds. Thus he quotes: "The teaching of mercy and love of one's neighbor is foreign to the German race and the Sermon on the Mount is, according to Nordic sentiment, an ethic for cowards and idiots." Again, concerning church properties: "We shall be unable to avoid one day the painful task of declaring to whom this so-called church property rightly belongs."

In the chapter on Who Is the Nazi God, the author writes: "His (Hitler's) followers, meanwhile, are engaged in a triangular tug-of-war: back to the traditional Chris-

tian idea of God, on toward a new non-Christian, or quasi—Christian, mystical, impersonal Providence, and thirdly, away from all faith in anyone or anything save the Nazi State and its Leader." Dr. Herman seems confident that no real new religion can be built, but he fears that much of the old may be destroyed. Still, of the German Church he says: "For fighting Hitlerism with all its strength it deserves, in my opinion, a seat among the United Nations!"

Everyone who can should read it. The book should stand on the shelf beside Adolph Kellar's "Christian Europe Today." Those who try to keep up with current trends in religion and in Nazi Europe will consider it indispensable.

S. L. Stealey

Jesus in Action. By Benjamin W. Robinson. The Macmillan Company, New York. 1942. 217 pages. $1.50.

The author is Professor of New Testament Interpretation in The Chicago Theological Seminary. Among other books written by him are THE LIFE OF PAUL, THE GOSPEL OF JOHN, and THE SAYINGS OF JESUS.

Dr. Robinson's latest book, JESUS IN ACTION, incorporates "the studies of a lifetime." The purpose of the book as stated by the author is "to linger a while with Jesus, to converse with him, to become acquainted with his healthy spirit." Throughout the book great emphasis is placed on the positiveness of Jesus. Part I deals with the positive personality of Jesus; Part II, with his positive program; Part III, with his positive use of previous religion; Part IV, with his positive teaching. Jesus is presented as a strong, aggressive, dynamic, affirmative personality always on the offensive, seeking ever to make of man an individual "richly, totally, positively, affirmatively, constructively, harmoniously, and beneficiently active in a single, simple but all comprehending life of 'doing good!'"

The book is scholarly and quite stimulating.

J. Leo Green

Oral Interpretation of Literature. By Mary Margaret Robb. The H. W. Wilson Company.

A knowledge of the background and historical development of an art is essential to an understanding of and adeptness in that art. To know the purposes and skills of the different schools of interpretation enables one to avoid errors and choose the best for himself.

Oral Interpretation of Literature is a well written treatment of the historical development of the teaching of speech in America. It not only defines the different schools but seeks to give the sources of thought involved. The field is surveyed from the earily English teachers who influenced Americans to the modern psychological approach.

Inman Johnson

Petal Dust From My Garden. By Joye Freeman Woodbury. The Broadman Press, Nashville. 1942. 142 pages. $1.00.

In this very attractively bound little book the author records in unusual form some of her deepest thoughts about life. She states by way of introduction: "Most humbly and sincerely I dedicate the enclosed moments with him (God), to his glory in cheering, lifting, and making glad, in some small measure, the 'Pilgrim World' that he loves—and I love."

J. Leo Green

Apples of Gold in Pictures of Silver. By W. H. Lee Spratt. The Moody Press, Chicago. 1942. 39 pages. 25 cents.

Some brief, illuminating notes on Scripture derived from a firsthand study of the life and customs of the people of Palestine.

J. Leo Green

Lee Rutland Scarborough. A Life of Service. By H. E. Dana. Broadman Press. Pages 145. Price $1.25.

This interesting and authoritative sketch of the life of President L. R. Scarborough was a labor of love on the

part of President Dana. As far back as 1927 he asked for the privilege of writing the biography of his friend and teacher. The work has been done with all reasonable accuracy and thoroughness.

The father of Dr. Scarborough was a Confederate Soldier. Shortly after the close of the war he moved from Colfax, Louisiana, to Lexington, Texas. After a brief return to Louisiana he moved to Texas again. In 1878 he moved to Jones County on the uncharted range. From the door of his log cabin he often shot antelope and turkeys. In his log cabin he dispensed a generous hospitality, sometimes lodging as many as twenty-five cowmen on a single night. He had been ordained to the Baptist ministry while living near Waco. Mr. and Mrs. Scarborough made sacrifices for the education of their children. After graduating in Baylor University, Lee Scarborough went to Yale to study law, but soon yielded to the call to preach.

In his youth Lee Scarborough led for years the adventurous life of a cowboy. Three times his right leg was broken, and once a horse fell upon him and so stunned him that he was unconscious for twenty-four hours. More than once his skill in roping calves induced young men and boys to come and hear him preach, with the result that he won and baptized many of them. From his early ministry to the present hour he has found his highest joy in winning souls to faith in his Saviour.

Dr. Dana tells how Lee joined the church at the age of fourteen, but without having been saved. When he was gloriously converted three years later he felt that he had been immersed but had not received genuine believer's baptism. In 1889 he presented himself to the First Baptist Church of Waco, and its noble pastor B. H. Carroll buried him in baptism with his Saviour.

In the fall of 1899 Lee R. Scarborough entered the Southern Baptist Theological Seminary. Rev. George W. McDaniel and wife sat near him in my large class in Old Testament. In the midst of the session Lee left the Seminary for Texas, returning a few days later with his bride,

who attended lectures with him. What he owes to this gifted and faithful wife not even Dr. Scarborough himself could rightly estimate.

Dr. Scarborough was eminently successful in his pastorate at Cameron, Texas and in the pastorate at Abilene. He was already a flaming evangelist as well as an individual soul-winner. His early zeal as a winner of souls made it altogether fitting that he should be invited to the chair of Evangelism in the new Seminary which was coming into being under the leadership of Dr. B. H. Carroll. After some months of hesitation he accepted the professorship, and made it really what Dr. Carroll called it from the beginning, the "Chair of Fire."

At the death of Dr. Carroll in 1914 Dr. Scarborough was elected to the presidency of the Southwestern Baptist Theological Seminary. Under his leadership the institution has grown in every respect. After 28 years as the administrative head of the Seminary Dr. Scarborough tendered his resignation in May, 1942, and was succeeded by Dr. E. D. Head.

Dr. Scarborough's services as a denominational leader are described by Dr. Dana, especially his work as the Director of the Seventy-five Million Campaign in 1919.

There is inspiration and stimulus to high endeavor in the story of our friend's life experiences. I salute my comrade and friend, with hat off to his lovely companion and helper, and sincere congratulations to Dr. Dana for the story of a noble life.

John R. Sampey

A Message for Today. By L. L. Gwaltney. 57 Pages.

This booklet by the Editor of the Alabama Baptist is full of good sense and will help many to retain their faith in the ultimate triumph of the spiritual over brute force. It is a heartening message for the present crisis.

John R. Sampey

Hymn Dramas. By Ernest K. Emurian. W. A. Wilde Company, Boston. Four Volumes. 35 cents each.

These are very excellent dramas portraying the facts about some of our more familiar hymns and hymn writers. The material is well authenticated and the action moves easily and fluently. I think most any church can produce them for they do not require seasoned actors. No one of them requires more than eight speaking characters. Some times other persons are on the stage and usually a small choir is used. With interest increasing in plays, and music as mediums of worship these offer an opportunity to combine the two.

Vol. I. What a Friend We Have in Jesus
Ray Palmer
Vol. II. Blest Be the Tie that Binds
O Love that Wilt Not Let Me Go
Vol. III. Just As I Am
Frances Ridley Havergal
Vol. IV. My Country 'Tis of Thee
Sabine Baring-Gould.

The book Dramatized Stories of Hymns and Hymn Writers is by the same author as the above four volumes and includes that material with additions. It has 304 pages and is priced at $2.00. Some of the added writers are Isaac Watts, Henry Frances Lyte, and Reginald Heber.

If the minister wishes the material for his own use he should buy this volume. The small volumes are more easily used by persons putting on a play.

Inman Johnson

The Plight of Man and the Power of God. By D. Martyn Lloyd-Jones. Abingdon-Cokesbury Press. 120 pages. Price $1.00.

Read this book. That is the essence of my review. The British Christians, through these sermonic lectures delivered at Free Church College, Edinburgh, Scotland, put "lend-lease" in reverse and lay American Christians under obligation to them. Dr. Lloyd-Jones was a brilliant medical

student and teacher who heard an even higher call and began preaching in 1927.

This book is the clearest, most fearless (a scholar who challenges scholarship), most Scriptural treatment of our present troubles, of sin, of mortality as contrasted to godliness, of "the wrath of God," of the atonement, of salvation, that I have read in many a blue moon. It is another man's "stuff" that we ought to preach unashamedly for it is the kind of truth that our people need, come from where it may. It is not a book of sermons, but what sermons it ought to inspire! The whole book is an exegesis of Romans I.

Notice the price, too. S. L. Stealey

On Being A Real Person. By Harry Emerson Fosdick. Harper and Brothers, New York, N. Y. 295 pages. Price $2.50.

The author has demonstrated unquestionably, in previously published sermons, that he is supremely interested in the development of men and women as rich, wholesome, well-adjusted personalities. He has also, long since, convinced a wide circle of readers of an uncanny insight into the elements of well-formed personality, and of fine practical understanding of the means whereby these elements may be drawn together to produce real people. The reader, therefore, will approach this present volume with high expectations, and, if he is expecting, not a book of religious guidance, but rather a book of psychological instruction, he will not be disappointed.

The chief criticism of the average book on personality is its sacrifice of depth in the interest of popular appeal. Usually, there are all too many "case studies," numerous thread-bare truisms, and a goodly number of easily worded "rules of thumb" that never work out in normal life. Dr. Fosdick's book is of an entirely different order. The tired business man, who comes home from the office to be entertained with "a little light reading", need not take up this volume. It is by no means "heavy", but it is serious, with depth and tone, and food for thought throughout. The

writer has an enchanting way of addressing himself directly to his reader so that the latter discovers, not information for some future occasion, but present practical help for better living. The brief digest in a recent popular monthly is not at all a fair cross section of the book. The book is much finer than the sample.

The author's introductory thesis is that what one's personality becomes depends quite largely on one's ability to face life with an individual rejoiner. The responsibility for life lies with the person, not with his heredity nor his environment. Indeed, the better the heredity and the environment, the more important is the personal response to it. This response must center around clearly defined objectives in order that life may be saved from fragmentariness, and become characterized by singleness and unity. These objectives are to be modified by a consciously accepted recognition of the limits of one's selfhood. They must reach out to become identified with other selfhoods since egocentricity is one of life's most disruptive forces.

Having established the above fundamental principles of self-realization, the author then proceeds throughout the heart of the book to deal with the traditional enemies of personal power—fear, anxiety, depression, guilt, misused and unused emotional power. The nature of these hindrances towards becoming real persons is simply sketched in each case, and the major part of the discussion is given over to steps that should be taken in dealing with the problem. Throughout, the experience of the average man is kept in mind and little if any attention is given to extreme cases. The treatment in each instance is practical and anlytical rather than technical and scientific. The book closes with a presentation, in the last two chapters, of resources of power in the development of wholesome personality. It is shown that a prime requisite in successful living is the discovery of adequate means for replenishing spent energies of the body, mind, and soul. Along with this secret of tapping vast reservoirs of stored up power, is placed the necessity for an indomitable Christian faith.

The evangelical reader, while sympathizing with the author's stated purpose not to inject religion unnecessarily into the argumentation of the book, will feel that this very tendency is the book's greatest weakness. In no small measure, it would seem to demonstrate how the average man can become a real person with a minimum of help from the God who made us, and the Christ who redeems us. In fact, the reality of Christ as a source of never-failing spiritual strength is a foundational truth characteristically ignored by the author in almost all of his writings. So the Christ-centered reader will, of necessity, have to take from the storehouse of his own religious experience, to complete the circuit of his faith. With this addition, the book will be of vital value to almost all of us.

Hugh Peterson

A Look Around and A Glance Backward at Faces and Places. By Henry J. Cowell. London, 1942, Independent Press. 112 pages.

Here is a unique little book. The author is a British Baptist, with a large heart, a wide range of activities, a passion for friendship and apparently some genius for it, and a man of keen appreciation of persons and personality. He has been a journalist, a lecturer and something of a traveler, and author of several books.

At seventy he seems to have decided to be an old man, although apparently still full of physical vigor, as certainly he is of spiritual interest and alertness.

He tells in the first part of where he has been, what he has seen etc.—not much more than a lively annotated catalogue. Then follows thumbnail sketches of a great number of people whom he has known in person or with whom he has fashioned a fond fellowship through study. They range all the way from Joan of Arc and Cromwell to living men. It is a personal scrapbook of friendship and interest.

W. O. Carver

Religion and Health. By Seward Hiltner. New York: The Macmillan Company. 292 pages. Price $2.50.

Soon after the organization of the Council for Clinical Training of Theological Students, Mr. Seward Hiltner was secured as executive secretary. He then became executive secretary of the Commission on Religion and Health, Federal Council of the Churches of Christ in America. He has thus spent a number of years in close contact with the actual work of dealing with patients in general and in mental hospitals, and has had wide first-hand experience in the supervision of theological students in hospitals. Although a young man, Mr. Hiltner has had opportunities for reading, research, clinical experience, conference with specialists, teaching and supervision, that have afforded him precisely the advantages needful in the writing of this valuable book.

There are now available several excellent volumes which propose to give guidance to the minister in his work of counseling. For the most part, these books undertake to bring to the pastor a translation of the assumptions and techniques of the psychiatrist. The difficulties are at once obvious—the minister's lack of medical training, the limitations of time in dealing with individuals, the exacting demands of a counseling program, the danger that overemphasis on this aspect of his work will lead the minister astray. Mr. Hiltner, himself a minister, has rendered a distinct service in relating theories and techniques directly to pastoral ministries as they head up in a church.

Tracing the mental hygiene movement through the Christian centuries, he shows what mental hygiene may teach the church. Then he points out contributions of religion to mental health, and calls attention to the Christian witness of health and healing. He next shows the relation of Christianity to the maintenance of health and the cure of illness. He then seeks to make this concern for mental health a part of the church's program of religious education. One of the best chapters is on "The Religious Worker and Mental Illnesses," in which he analyzes the various kinds

of mental illnesses and shows what lies behind them. Another excellent and practical chapter is on "Pastoral Counseling," what it is, what it seeks to accomplish, principles of interview counseling, how to set up a counseling program, and the techniques of group counseling. Of unusual value is the discussion of pastoral work and community resources, with valuable suggestions concerning ministries to the sick. A much-needed final chapter discusses the relation of the church to hospitals and similar institutions. All in all, this is the most nearly indispensable book which has recently appeared in the field of religion and health.

G. S. Dobbins

Worship in Song (1942). Dr. Appleton. Century Company. Price (single copies) $1.25.

This is a medium sized hymnal of 367 hymns and responses with 44 well selected responsive readings. As is usual with the hymnal publications of this company it is a book of genuine merit. Added to the hymns generally familiar to Americans is a wealth of unfamiliar material. This includes some of the finest choral expressions of Christianity and many very fine present day hymns. Dr. Broadus has a note in a book of hymns now in my possession which says hymns are the finest devotional reading next to the Scriptures. Some of these new hymns make fine devotional reading and sermon material.

Inman Johnson

Which Way Ahead? By Walter Russell Bowie. Harper and Brothers. 145 pages. Price $1.50.

"The Presiding Bishop's Book for 1943." In spite of a bit of prejudice against things in general that pertain to Lent and in spite of a more deep-seated (and rational too, I think) opinion that books that are written upon request for special occasions are seldom worth the reading, I say that this is a good book.

A longer title might be "Our Churches—What They Are, Who Is in Them, and What They Should be Doing Now for the Times Immediately Ahead." That is interesting subject matter to any real Christian. Dr. Bowie gets down to cases and he writes well as he does it. His style often reminds one of George A. Buttrick—short sentences, quick effective illustrations, brilliant quotations. I think this attracted me as much as the subject matter did.

Dr. Bowie believes in alertness, in progress, in social service, in enlivened Christian consciousness and conscience for Christians and churches. One suggestion he makes is that there be ascending orders in a church so that members might have incentives and definite aspirations. He suggests the following: 1. Bethlehem (little children). 2. Nazareth (adolescents). 3. Capernaum (young people). 4. Jerusalem (those who steadfastly set their faces to go forward). I cite this, without due elaboration, simply to indicate his definiteness of suggestion. Something of his earnest incisiveness shows here: "You can demand of the leaders of the Church exactly what is demanded of the leaders of the nations now; namely, that they cut through old red tape to get the unity of action which has become a matter of life and death." And this indicates his position on many things!

S. L. Stealey

Vital Problems in Christian Living. By J. M. Price. Nashville: The Sunday School Board of the Southern Baptist Convention. 116 pages. Price 60 cents.

This is a valuable addition to the Baptist Training Union Study Course Series in the group dealing with The Christian Life. Dr. Price is widely known as Director of the School of Religious Education, Southwestern Baptist Theological Seminary. In simple and attractive fashion the author defines and then discusses eight problems of fundamental importance to young people—religious nurture, physical health, mental soundness, moral purity, vocational choice, educational growth, domestic interests, social obligations. Professor Price is frank and forthright in his dis-

cussion of these "vital problems." Avoiding the cheap and sensational, he nevertheless calls a spade a spade, and refuses to mince matters in dealing with current sins of modern youth. At a time when moral standards are being threatened, when vast multitudes of young people are under peculiar moral strain, this book should be one of the selections for every Training Union study course. It would also provide excellent source materials for "youth forums," concentrating attention on basic problems and giving materials for their discussion and solution.

G. S. Dobbins

It Can Happen Between Sundays. By Eugene Dinsmore Dolloff. Philadelphia: The Judson Press. 110 pages. Price $1.00.

Of all the stated services of the church, the most difficult to maintain at a high level would seem to be the mid-week service. Investigation made by the reviewer would indicate that fewer than 10 per cent of the resident membership of the average Southern Baptist church attend prayer meeting. Yet ministers and those who constitute the "inner circle" are agreed that much of the vitality of a church depends upon this mid-week meeting for prayer and conference. In the twelve brief chapters of this stimulating little book the author faces squarely the difficulties involved in maintaining a worthwhile week-night service, and then proposes workable plans that he himself has tried and found successful. In his present pastorate of twelve years, he has seen the membership double, and he attributes this gain largely to his mid-week services. No pastor interested in making the mid-week meeting of his church more significant can afford to be without this dynamic book.

G. S. Dobbins

Man Discovers God. By Sherwood Eddy. New York: Harper and Brothers. 270 pages. Price $2.50.

The author says of this book that "it seemed almost to force itself upon the writer." For many student genera-

tions Sherwood Eddy has been a notable figure on college campuses in youth meetings. His influence has been far reaching in missionary circles, and many missionaries in service over the world received their stimulation to missionary service under the power of his challenge. Those of us who have often heard Sherwood Eddy recall that much of his power as a speaker came from his use of biography. He used the thrilling stories of men who, through the centuries, had discovered God, and in the telling of these stories he helped countless young people to discover God and the will of God for their lives.

Mr. Eddy first sets forth his "principle of revelation." It is, "that divine revelation and human discovery are not contradictory or independent functions, but rather supplementary and correlative." There is no denial of God's revelation of himself to man; the emphasis is on man's discovery of God. This discovery began with the ancient Greek philosophers, it reached its highest pre-Christian peak with certain prophets of Israel, it emerged on the Christian level with the discovery of God in the New Testament, the Hebraic and Hellenic discoverers were sensitized by St. Augustine, the immediacy of God in human experience was discovered by the mystics, God was rediscovered by the reformers, the scientists discovered God in nature, the modern discovery of God is exemplified by the scientist-philosophers of contemporary history. Among the men singled out as discoverers of God are Plato, Amos, Hosea, Micah, Jeremiah, the Gospel writers, Paul, Augustine, Francis of Assissi, Thomas a Kempis, Brother Lawrence, Pascal, George Fox, Martin Luther, John Bunyan, John Wesley, Jonathan Edwards, Sir Isaac Newton, Pasteur, Michael Pupin, Arthur Compton, Count Tolstoy, William Rainey Harper, Booker T. Washington, Reinhold Neibuhr, Mahatma Gandhi, Albert Schweitzer.

For some the book will seem needlessly marred by the author's lugging in of certain liberal views concerning the Bible and revelation. Not much distinction is made between the discovery of God by ancient and modern writers

and the revelation of God to the writers of the Bible. Indeed, this seems to be central in the philosophy of the book—that the discovery of God by any man of any age is different only in degree of intrinsic worth, thus ignoring if not denying the uniqueness of the Christian Scriptures as revelation. It should at once be said, however, that this assumption is not conspicuous nor is it argued. The great bulk of the book deals with the men themselves, how they found God and how God found them, their lives of creative power growing out of their God-consciousness, and their contribution to the total of human welfare. The preacher who would enrich his preaching through the lives of men who have truly "discovered God" will find this book a treasury of source materials.

G. S. Dobbins

Personal Religion. By David Clyde McIntosh. Pages 402. Charles Scribner's Sons.

This is a remarkable book. The first chapter which comprises about one-fourth of the book, is given to a detailed discussion of the effectiveness of "the old time religion" or latter-day Puritainism as it worked in one great English family, the Cotton family. Perhaps no author has ever presented more in detail and more clearly the definiteness and the unfailing competency of the Christian faith as it actually works in human life and achieves satisfying ends in all the areas of life. Dr. McIntosh shows that in the field of economics and in the field of education—indeed in all the fields of human relationships—the old time religion was good. He concludes this chapter by a lengthy discussion of the triumphant death of one of the distinguished members of this remarkable family.

In chapters two and three he discusses the great doctrines of modern evangelicalism—the doctrines of sin, Christ, redemption, conversion, the doctrines of the Christian life and prayer.

In Part Two of his book are four chapters in which the author discusses missions and modernity, the True Church

and Ecumenicism, Personal Evangelism and Religious Education, and Evangelism Today and Tomorrow. In these last chapters the author attempts to show that we must find in this modern world an equivalent to the essential values of latter-day Puritanism, but states very clearly that "the old time religion" which was good during the pre-scientific and pre-critical periods will have to be replaced by a more reasonable interpretation of the Christian religion. Without attempting to name the many applications he seeks to make of this principle, I shall illustrate by calling attention to two of his claims: he thinks the missionary movement has failed because of the false motives which prompted it. Therefore, he takes the position that we must not attempt world-wide evangelism to save a lost world from eternal perdition, but to save an economically bankrupt and suffering world from social perdition. He also claims that we can no longer preach a Christo-centric Christianity, since the human mind revolts against Jesus of Nazareth whom we have preached as both Son of Man and Son of God. The idea of Christianity is superb, but the Christ through whom Christianity came is a stumbling block. Therefore, we must keep Him in the background in order to get people to accept His blessed teachings. In a word, this distinguished author takes the position that we must rely more upon reason than upon faith in availing ourselves of the glorious truths of the Christian religion.

Ellis A. Fuller

The Spiritual Conquest of the Second Frontier. By P. E. Burroughs. Pages 222. The Broadman Press.

This book is largely a history of the First Baptist Church of Nashville, Tennessee. However, we must not assume that none except the members of this Church and the people of the community in which the Church is located will be interested in the book. The remarkable thing about this bit of history is that it shows how extensively the life of the local Baptist church is projected into the life of the entire denomination and the culture of the society of which

the church itself is a part. The very names which are mentioned in connection with the development of this local church indicate that the First Baptist Church of Nashville is almost the hub of the entire wheel of the Baptist life. It was not meant for this purpose. The facts in the case reveal without question that the little Baptist Church which was founded in 1820 and which has fought its way forward and upward in spite of trials and tribulations, wielded a wide influence through the men who were connected with it as leading laymen and pastors. The names of R. B. C. Howell, Samuel Baker, Wm. H. Bayless, Tiberius Grachus Jones, Allen Fort, William Francis Powell, men who served as pastors, and the names of others like James Marion Frost, J. Van Ness, John L. Hill, Frank Leavell, T. L. Holcomb, P. E. Burroughs and William H. Whitsitt indicate the widespread influence of the great church. From the community in which the church is located arose the controversy about landmarkism; and in the church itself, the battle was fought vigorously. From that community came William H. Whitsett, a name associated with another great controversy among Baptists.

Regardless of where a Baptist lives, he ought to read this book. Ellis A. Fuller

The Twofold Power of the Gospel. By Clyde V. Hickerson. Abingdon-Cokesbury Press, Nashville and New York. 1943. 164 pages. Price $1.50.

The title to these ten sermons is from the topic of the first. The ground basis in thought and attitude is the same in all. The Gospel is for the individual but since the individual exists and lives only in society God speaks to him only in his context. If a man is saved he is saved socially. His salvation begins in his relation to God, but he does not thereby lose his social setting. If he tries to keep his salvation between himself and God alone he is really rejecting the only salvation God will, or could give him. This theme is not stated in all the sermons, not is it overplayed in any of them. It is the atmosphere of all.

The sermons are brief, scriptural, human and religiously in earnest. They combine scholarship and spirituality. They are illustrated from scripture incident, literary reference, historical example. They employ poetry pertinently, reflect wide reading of sermons and exposition, with faithful, but unostentatious credit to the sources.

The homiletics is simple and after the normal model. The sentences are short and the vocabulary easy without ever being commonplace. The space allotted to the different divisions of the sermons is often disproportionate, and here the "introduction" and the first division of the "argument" are apt to get more than their share, so that two or three, or both two and three will sometimes seem extensions or application; yet so pertinent and so logically and naturally related as to offer no hindrance to the general effect.

Mr. Hickerson is pastor of one of the great and growing churches of the South and these sermons, and the two previous volumes of his sermons, help to explain his success and the high appraisal in which he is held.

W. O. Carver

Neighbors We'd Like to Know. Compiled by Nan F. Weeks. Broadman Press. 1942. 80 pages. Paper. 25 cents.

These five stories out of real life in missionary work in South America are much more than ordinary stories for children. They are of vital interest and told with skill. They are fascinating and informing for any listener or reader of whatever age. Children are in every story but not children alone. Their parents are here also and the children grow up and do things. They all give views and dramas of Baptist mission work. The numerous pictures from photographs help greatly: would help much more if printed on better paper.

W. O. Carver

Alcohol the Destroyer. By C. Aubrey Hearn. The Broadman Press, Nashville. Pages 149. Price: Cloth 60 cents, paper 40 cents.

The book lives up to its title, the destructive power of alcohol in so many different areas of human life being described at length. Beverage alcohol is shown to be a destroyer of physical health, of mind and personality, of moral and spiritual values, and of society itself.

The book can be used as a study course, suitable questions being appended to the various chapters. The author has drawn his facts from seemingly reliable sources. Wide use of the book by both young people and adults will promote the cause of total abstinence, and will convince many of the dangers that inhere in the licensed liquor traffic.

John R. Sampey

Successful Church Publicity. By Carl F. H. Henry. Grand Rapids: Zondervan Publishing House. 225 pages. Prince $2.00.

Designed "a guide book in religious journalism," this volume fills a long-felt need. The historical introduction lays first a physical foundation for "publishing of glad tidings," and then traces the development of religious journalism in the United States. The reader is made to feel deeply that Journalism, in its many aspects, is a neglected field of missionary and evangelistic opportunity. The author goes to the heart of the matter in his insistence on publicizing the message of the church rather than externals concerning the church. Out of long experience he explains the technique of religious journalism, with particular attention given to the writing of newspaper copy. Practical ideas are furnished concerning the use of every legitimate type of religious publicity, by word of mouth, by the radio, by written publicity, through direct mail campaigns, through all types of printing, through the use of duplicating machines, through outdoor signs, through chimes and sound systems, through recorders, through cameras and projectors. This is by all odds the best book now available for guidance in this increasingly important field.

G. S. Dobbins

Worldiness Out. By Mary Nance Daniel. Broadman Press. Nashville. 1942. 127 pages. 65 cents.

This is the second book in the B. S. U. My Covenant series. Known all over the South for her gracious manner and effective leadership among students, Miss Daniel now proves herself a worthy author.

According to the pattern of this series this volume contains four chapters. The first presents a clear-cut analysis; the second studies the effects of a worldly life; the third pleads for a Christian attitude toward the problem; and the fourth offers a solution. Not only for students, but for Christians generally, this is a vital subject, and Miss Daniel presents her study in a manner that will elicit fruitful discussion and lead to stronger Christian convictions. One is quite safe in predicting that all who study it carefully will be elevated to a higher level of Christian behavior.

H. W. Tribble

The Nature and Destiny of Man. A Christian Interpretation. II Human Destiny. By Reinhold Niebuhr. Charles Scribner's Sons, New York. 1943. 321 pages. $2.75.

This is the second and concluding volume of Dr. Niebuhr's Gifford Lectures delivered at the University of Edinburg in the Autumn of 1939. (Volume I, containing the lectures delivered in Edinburgh in the Spring of 1939 and dealing with human nature, was published in 1941). He begins with the Messianic expectation of Christ and ends with the threefold New Testament conception of the end of history: The Second Coming of Christ, The Last Judgment, and The Resurrection. The frame in which the study is made is a concept of history that is determined by the impact of eternity upon time through Jesus Christ. To what extent does man transcend the historical process? What is to be the end of history? Is the basic problem sin or finiteness? Will the historical process find consummation in a goal (telos), or extinction in an end (finis)? These and similar questions, and their suggested answers, provide the development of thought. Man is the victim of sin if he builds his

hope for the present or the future upon his native ability. Through Christ God has projected his purpose and power into history, and it is through Christ from within history that God governs his world and moves it toward its intended consummation. This is our hope and our faith.

The need of man is seen in the three basic levels of Messianism. It is met in the reinterpretation and fulfillment of prophetic Messianism that Jesus brought. Professor Niebuhr builds his position quite frankly upon a retrospective view of Jesus Christ as he is presented to us in the Scriptures and a prospective view of the hope of the Parousia, the Biblical doctrine that Christ will come again in the consummation of history and final establishment of God's Kingdom. He warns, however, that in reinterpreting the New Testament idea of the Parousia we must take Biblical symbols **seriously** but not **literally.** They must not be taken literally lest the "dialectical relationship between history and superhistory" be imperiled. This Biblical dialectic is important, for without it we envisage a fulfillment of history that is only another kind of time-history, or we look forward to a destruction rather than a fulfillment.

At the center of Christ's meaning for history is the cross. Dr. Niebuhr agrees with the view of Aulen in Christus Victor, that God is "both the propitiator and the propitiated." He holds that "The Father sends the Son into the world to become a sacrifice for sin. But it is also the wrath of the Father which must be propitiated." It is in Christ's sacrificial love and perfection that we are to find the possibilities of history. The cross is the sacrificial love (agape) of God projecting itself into history in contrast to man's sinful assertion, and transcending the realities of history. This is also represented in Scripture as grace. The grace of God shatters man by confronting him with the power and holiness of God, and then brings him into a vital union with Christ. But even in that vital union man has a crucial conflict between grace and pride, a conflict which is not resolved on the basis of the Roman Catholic doctrine of grace. The solution rather is to be found in the Reforma-

tion discovery of the Biblical dialectic, which swings between the conviction that life in history is filled with indeterminate possibilities of good, and the conviction that the contradictions of history cannot be resolved by the ingenuity of man. Two sentences on page 211 indicate the author's central emphasis: "The double aspect of grace, the twofold emphasis upon the obligation to fulfill the possibilities of life and upon the limitations and corruptions in all historic realizations, implies that history is a meaningful process but is incapable of fulfilling itself and therefore points beyond itself to the judgment and mercy of God for its fulfillment. The Christian doctrine of the Atonement, with its paradoxical conception of the relation of the divine mercy to the divine wrath is therefore the final key to this historical interpretation."

This surely is a **must** book for all serious students of the Christian way of life. It is Christian scholarship on a high plane. It is deep but clear thinking. It is honest research and courageous statement. When Dr. Niebuhr refers to Barth or Brunner, or employs a Lundensian concept, he exhibits a sympathetic grasp combined with an independence of interpretation that one rarely finds in the books of the day. I find myself in disagreement with some of his views, but I am enthusiastic in urging all who see this review to get the book and study it carefully. It will outlast the vast majority of volumes coming from the press this year.

H. W. Tribble

Fifty-three Sunday School Talks to Children. By J. A. Schofield, Jr. W. A. Wilder Co., Boston. $1.50.

This is a book of stimulating and instructive talks to children, intended for the use of Sunday School teachers and superintendents. It is suggested also that parents may find good stories for their children.

J. B. Weatherspoon

The Peril of Bread. By J. B. Lawrence. Broadman Press. $1.25.

Many readers will welcome these sermons from the heart and mind of Dr. Lawrence. They have a particular significance as revealing the basic thought and attitudes of the man who directs the work of our Home Mission Board. In that respect they will give to Southern Baptists a feeling that leadership in our home mission task is committed to a man of solid faith and broad outlook. The title of the book, "The Peril of Bread," is more than the title of the first sermon—it is the thread running through. The peril of materialism in our American life is in the background of the entire message, providing an urge toward the positive faith and program of Christian forces. The counsel of the book is not withdrawal from economic society, but permeation, and this is not based on present necessity, but on the spirit and content of the Christian faith.

The sermons on "The Coming Kingdom" and "The Scope of Christianity" are of special value in stating the social elements of our religion as the basis of social activities. "The Christ of Experience" and "The Way to the Highest" present in careful argument the personal nature of Christianity in the world, and the individual center of Christian service. "The Old-Time Religion" has the virtue of going all the way back to Christ. Many sermons on this subject only go back to medieval tradition or to the creeds, stopping short of Christ and the Cross, making religion a sort of grandfatherly set of opinions rather that a dynamic urge to face life and change it in the name and spirit of Christ.

These sermons are not light reading. They are ruggedly earnest. They have the steady drive of argument. The illustrations are usually arguments, convincing rather than glorifying. This is the mood in which Dr. Lawrence wrote, and in it is the worth of his book.

J. B. Weatherspoon

The Harvest of the Spirit. By Eugene M. Austin. Abingdon-Cokesbury Press. $1.50.

A sermon reader gets into the habit of looking for single sentences that give the clue to the whole sermon. In the messages of this book this is often easy. For example, in "The Great Encounter" one reads, "And you are walking there with Cleopas and that other nameless disciple, trying to patch up the fragments of your broken dreams, when suddenly a stranger appears by your side." In "Christ and Crisis": "Why does it take a storm to remind us of the presence of God?" "An Interim Faith" is expressed in the modern man's plight: "We are afraid of being stranded on the rocks. Give us some anchors that will hold fast until the dawn."

Fourteen sermons are grouped under four headings: (1) Life Lived in Comradeship With God; (2) Life Lived Buoyantly; (3) Life Lived With Inner Security and Peace; (4) Life Lived With Dauntless Courage. The author is one of the younger Baptist ministers of Philadelphia. His book is stimulating, and gives promise of better things yet to come.

J. B. Weatherspoon

Peace Like a River. By Vance Havner. Revell. $1.00.

In these brief meditations on many subjects the author is found in company with men like S. D. Gordon and F. W. Borcham. They breathe quiteness and confidence.

The Lord's Prayer. By Clarence E. Macartney. Revell $1.00

Preachers will be forever preaching on the Lord's Prayer. It is a pattern, an alphabet of prayer that always yields fresh inspiration and guidance to the searching soul. The sermons of Dr. Macartney move along conventional lines of thought and application, but reflect the author's enthusiasm and interpretation of the Christian life.

J. B. Weatherspoon

Sermons in Outline. By Jerome O. Williams. Broadman Press. $1.00

In a foreword Dr. Williams states that these outlines are "designed to be helpful to the thousands of preachers who have not had the opportunity to attend college or seminary, as well as to serve as a time saver and a self-starter for sermons for all who preach constantly." And he has furnished many good outlines on worthwhile subjects. They will be helpful to many untrained preachers, but there are two dangers in all books of this kind: that they will be permitted to save too much time in the sacred task of sermon preparation, and that the starter will not be connected with a well fuelled motor. Preachers must remember that outlines are not sermons, and sermon material is no message in the apostolic sense until it has passed through the soul.

J. B. Weatherspoon

Abundant Living. By E. Stanley Jones. Abingdon-Cokesbbury. 371 pages. $1.00.

An attractive pocket-size edition of previously published book under the same title by the distinguished missionary, author and preacher whose books are now well known around the world. Observe the price—$1.00.

This is a book of day-by-day devotional reading, but there is throughout an abundance of philosophy and Scripture teaching after the characteristic fashion of Stanley Jones. The readings are devised to mark the pathway of vital, healthful and radiant Christian living. One need not agree with all of Dr. Jones' ideas or interpretations of the Scriptures in order to receive the blessing the careful reading of this book will bestow.

Edward A. McDowell

We Cannot Escape History. By John T. Whitaker. The Macmillan Company. 374 pages. $2.75.

Here is the book for the man who wants to know how the world got in the "fix" it is in. John T. Whitaker is a

great reporter, (a Southerner, by the way, from Chattanooga, and proud of it). For the most part he has seen, or heard first hand that which he reports. He was in Europe in the fateful years that led up to World War II and it is evident throughout his book that he knows whereof he speaks. With the brilliance of a gifted reporter but with the restraint of a disciplined mind he traces the course of the tragic events that issued in the great holocaust. But Whitaker is more than a reporter—he is an interpreter. As an interpreter he leaves one with the impression that he is not only sincere but that he knows whereof he speaks.

With remarkable skill Whitaker unfolds the story of Hitler's rise to power, of Mussolini's "capture" of Italy, of Chamberlain's journey and debacle on the appeasement road, of the degeneration and fall of France, of Britain's "rebirth" and stand against Hitler, of the conduct of the Soviet Union before and after Hitler's invasion of Russia, and of how Japan "sold America short." Some of the events chronicled by Whitaker are so recent that one wonders how it was possible for him to incorporate them in his story and get his book to his publisher so that it could come from the press in February of this year.

The most thrilling portion of the book for this reviewer was the firsthand account of how the people of England stood up against Hitler's air blitzes. This is told in the chapter, "There's No One Left to Let Us Down," and this chapter alone is worth the price of the book.

In his conclusion Whitaker asks a question which suggests at once the bent of his mind: "Can the Isolationists Learn?"

This is a book for all Americans who want to understand their world. Don't miss it under any circumstances!

Edward A. McDowell

The Philosophy of G. E. Moore. By Paul Arthur Schilpp. Northwestern University. 1942. 717 pages. $4.00.

This Volume IV in The Library of Living Philosophers series being produced by Professor Schilpp and North-

western University. Already issued are volumes dealing with the philosophy of John Dewey, George Santayana, and A. N. Whitehead. Yet to come are volumes dealing with the philosophy of Benedetto Croce, Bertrand Russell, Ernest Cassirer, and Leon Brunschvicg. The service that Dr. Schilpp is rendering is unique and of far-reaching importance in the general field of the study of contemporary philosophy. The general plan consists of an autobiography of the philosopher under review, a series of articles written by contemporary philosophers dealing with the central ideas in the philosophy of the man studied, then a reply by the philosopher to his critics and commentators, and finally a bibliography. It is about as complete as one volume dealing with any contemporary philosopher could be. The analysis is clear, the treatment is fair, and throughout the volume there is a note of human interest that makes the book breathe with life.

In this country we may not be as familiar with G. E. Moore as we are with some of the other English and American philosophers, and so this volume may well serve as a good introduction. I vote for his autobiography as the most readable in the series so far produced.

It goes without saying that these volumes should be added to every school library. And every serious student of contemporary philosophy will find them indispensable.

H. W. Tribble

Reckoning With Life. By George A. Wilson. New Haven: Yale University Press, 1942. 311 pages. $2.75.

Professor George A. Wilson was for nearly forty years a teacher of philosophy at Syracuse University. In the autumn of life he turned to the task of writing out his own philosophy of life, in the hope that it might serve to help others find meaning for life in these times of change. The book is published posthumously, a fact which lends peculiar interest to the prominent place given to speculations regarding possibilities of human survival beyond the grave.

By his own admission, Dr. Wilson's philosophy is not classifiable with any of the traditional schools. It probably has more in common with Subjective Idealism than any other system. There are also features associated with Personalism, and a concession or two, whether consistently or not, which look in the direction of Realism.

The most basic postulate is that the mind constructs its own objects, which have reality only in the mind. There is, however, an independent order of reality, itself more nearly mental than material in character. This independent reality is best called a Power. Upon analysis it is seen to be unitary, intelligent, and personal. Less certain but probable, are the hypotheses that the ultimate reality is also good, and capable of communion with finite beings.

As one might expect in an idealistic system, evil is explained away as having no ultimate reality. Brightman's idea of a limiting Given within the nature of God is rejected. Human immortality is regarded as a ligitimate hope.

Here then is a philosophy which is harmonious with and not contradictory to the Christian faith. It is, however, pitifully meager as compared with Christian realism. It has all of the limitations inherent in a subjective system. It is but a step in the direction of a full and satisfying belief which might enable one to "reckon with life" victoriously.

H. C. Goerner.

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THE CHURCH IN DISREPUTE. Bernard Iddings Bell.

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